Of the Imitation of CHRIST,

Three, both for wisedome, and godlines, *most excellent bookes, made* 170. yeeres since by one THOMAS *of* KEMPIS, *and for the worthines thereof oft since translated out of Latine into sundrie languages by diuers godlie and learned men.*

Now newlie corrected, translated, and *with most ample textes, and sentences* of holie Scripture illustrated by THOMAS ROGERS.

Iohn, 14, 16.
I am the waie, the truth, and the life.

Marke, 8, 38.
Whosoeuer will folowe me, let him forsake him selfe, and take vp his crosse, and folowe me.

1. Cor. 11, 1.
Folowe me, as I folowe Christ.

AT LONDON
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1585.

I WILL KEPE THE COMMANDEMENTS OF MY GOD. Psal. cxix.
DEPART FRO ME, YE WICKED: FOR I WIL KEPE

DOMINO
THOMAE BROMLAEO, EQVITI
AVRATO, NON MINVS EGRE-
GIA PIETATIS, MORVM, AC
LITERARVM LAVDE, QVAM
SVMMI IN ANGLIA
CANCELLARIA-
TVS AMPLI-
TVDINE IL-
LVSTRI;
THOMAS ROGERVS
HOS VERE QVIDEM AVREOS
DE CHRISTO IMITANDO LI-
BELLOS, A SE E LATINO CON-
VERSOS, CASTIGATOS, ET
VARIIS, AC MVLTIPLI-
CIBVS, SS. SCRIPTV-
RAE SENTENTIIS IN-
SIGNITOS, IN
GRATI ANIMI
TESTIMONI-
VM CONSE-
CRAVIT.

The first Epistle of the translator touching Christian imitation in general, to the faithful Imitators of our Savior Christ in England, S.

WHo entereth into a due consideration of mans nature, shal easilie perceine that most strangelie it is addicted vnto Imitation, and though in truth, we should liue by lawes not by examples, that examples doo more moue, than doo lawes, seruants in a familie, soldiers in an armie, subiects in a common weale maie confirme what I saie. For seruants wil imitate their maisters, soldiers their captaines, subiects their gouernors [a], be they good, be they bad, yea get they praise or get they infamie, profit or hurt thereby, thinking their liues to be a law, and that to be wel done, which is done after their example [b].

Man by nature is giuen to imitation.

[a] Eccles. 10. verse 2.

[b] Hieron. in Epist. ad Heliodor.

1 Whereby I do note, first, that they

should haue great regard vnto themselues, who are anie waie, either for birth, or for office, or for calling, whether it be spiritual or temporal better than other men. For they cannot sinne without great hurt and danger to the common-weale, saie I of them, as once spake Cicero *of iudges* [c]. *Whence it is, that* mightie men shal mightilie be tormented [d].

[c] Cic. Act. 2 in Verrem.
[d] Wisd. 6, 6.

2 *Secondlie, that, seeing our nature is such, we are to take special heede whom we folowe, or imitate. For euerie one maie not be folowed; neither shal the vngodlie behauior of others excuse vs before God. For* we must al appeere before the iudgement seate of Christ [e] to receiue according to our own deeds [f]. *The licentious life of the Magistrate shal not quite the subiect, if he liue not vnder lawes; nor the wickednes of maisters excuse the seruant, if he be vngratious; nor the ill conuersation of the preacher, be a cause to saue the hearer, if he be vngodlie. For* that soule that sinneth, *be he what he maie,* shal die [g].

[e] 2. Cor. 5, verse, 10. Reue. 22, 12
[f] Psal. 62, 12 Mat. 16, 27. Rom. 2, 6.
[g] Ezec. 11, verse, 4.

Who are to be folowed.

The precept therefore which is giuen to an imitator of Orators, I could wish were followed of a Christian Imitator. In oratorie imitation two sorts of examples there

there be; one alwaies, and most necessarie to bee folowed [h], *the other but sometime and in some things. The example alwaies necessarilie to be followed of an Orator is among the Grecians Demosthenes, Cicero among the Latins: they who are but sometime, and in some things to be followed, are Poets and Historiographers.*

So in Christian imitation two sortes of examples there bee: one to be followed and that both necessarilie, and alwaies, which is our Saviour Christ; the other but sometime, and in some things, as are good men and women, whether they be aliue or dead.

Strange perhaps it may seeme, that the good but sometime and in some things should be imitated. Yet is it not so strange as true. For euery example of theirs may not be followed of vs. For the better conceiuing whereof, it is to bee noted that foure sortes of examples, yea of the elect, and righteous wee may reade of in the holie scriptures.

1 The first wee may behold to imitate: as Abrahams faith [i]; *Iosephs chastitie* [k]; *Dauids zeale* [l]; *Tobias pitifulnes toward the poore* [m]; *and such like wherewith the Bible is most singularlie repleniſhed.*

[h] Sturmius in ca. 1, lib. ſui de Imitat. Orat.

Oratorie Imitation.

Demosthenes Cicero.

Poets.

Historiographers.

Christian imitation.

Christ alwais to be folowed.

Goodmẽ but sometime and in som things to be folowed, and why?

Foure sorts of examples of goodmen mentioned in the holie Scripture.

[i] Gen. 15, 5; 6. Roman. 4, 9 10, &c.

[k] Gen. 39, 7 8. 9, &c.

[l] Pſalme. 119, 14, 20, &c. [m] Tobit. 1, 16, 17, 18. Tob. 2, 2, 3, 4.

These are set before vs, that we should not bee slothful, but folowers of them [n] which through faith & patience inherit the promises.

2 *Other examples there be, which are wicked: as the incredulitie of Moses and Aaron* [o]: *the adulterie of Dauid* [p], *Peters denial* [q], *the ambition of the Apostles* [r] *&c: which are placed before vs, but for diuerse ends. First to keepe vs, from that vaine opinion, which in these daies hath mightilie crept into the minds of manie, that the elect and regenerate sinne not. For that each of these, yea & al these too were elected, I thinke the most fantasticall will not denie, and yet that they sinned in most hainous manner is apparant.*

Secondlie to make vs the more warelie to looke vnto our footing. For, if they so highlie in Gods fauor, & so singularlie adorned with his heauenlie gifts, did fal and defile themselues so filthilie with sin, with what great feare and trembling ought we to make an end of our saluation [s], *who are nothing comparable in spiritual gifts vnto them; least as God either punished (as hee did Moses* [t], *Aaron* [u], *and Dauid* [x] *with temporal punishment) or reproued (as Peter* [y], *and the Apostles* [z]*) them to their amendment:*

[n] Heb. 6, 12
[o] Nomb. 20 verse, 12. Nomb. 27, verse, 14. Deut. 32, 51 52
[p] 2. Sam. 11 verse, 2. 3 4. 5.
[q] Matt 26, verse, 69. 70, &c.
[r] Luke. 22, verse, 24. 25, &c.
[s] Phil. 2, 12.
[t] Deut 34, verse, 1, &c. 4. 5.
[u] Nomb. 20 verse, 15. 25 Nomb. 33, verse, 38.
[x] 2. Sam. 12 verse, 10. 11. 2. Sam. 16, verse, 22.
[y] Lu. 22, 16.
[z] Ma. 10, 42 Luk. 22, 25. 26, &c.

ment: so he punish vs eternallie to our vtter confusion!

Thirdlie, though we sin, that we neither go on forward, and proceed in wickednes, nor despaire of Gods mercie, no more than they did. For the Lord is rich ouer al [a] that cal vpon him, & repent. *Therefore ought no man to despaire.* For it is a true saieng [b] and by al meanes worthie to bee receiued, that Christ Iesus came into ỹ world to saue sinners [c], *whereby manie haue attained mercie,* vnto the ensample of them [d] which shal in time to come beleeue on him vnto eternal life.

Last of al they are set before vs to this end, that as God is merciful; so should we bee [e]. *And as he is readie to receiue such into fauor as repent* [f]: *so should wee be merciful towards al men* [g], *that in his iudgement, we may find mercie* [h]. *Wherbie certeine both Heretikes, as the Catharans, or Nouations, who taught that none which sinned after they were regenerate, could be saued* [i]; *and Atheists, as Machiauel, & his fauorers, who think that iniuries receiued should neuer bee forgiuen* [k], *are confuted.*

3 *Other things were wel done by good men in times passed, which in these daies*

a Ro. 10, 12.
b 1. Tim. 1, verse, 15.
c Matth. 9, verse, 13. Mark. 2, 17.
d 1. Tim. 1, verse, 16.
e Luk 6, 36.
f Luke. 15, verse, 20. 21
Ecclus. 2, verse, 18. 19 20 32
g Matth. 18, verse, 21. 22 Matt. 5, 44 Luke. 17, 3. 4.
h Mat. 5, 7.
i Cypr. lib. 4. epist. 2, epistol. Euseb. lib. 2. cap. 43.
k Theorem. 6 lib. 3 Cõment. cõtra Machiauel. page. 314. 315. 316, &c.

cannot be followed of vs without offense to God. As they circumcised their male children the eight daie [l], which is vnlawful for vs to doo [m]; they offred sundrie, and manie sacrifices, I meane blodie sacrifices, vnto the Lord [n], we maie not so doo [o], one brother in those daies married the wife of an other [p], so to marrie now were incest.

4 Finalie, some deeds we maie reade of which were singular, such as neither we may, nor others in those daies might follow without the special & extraordinarie motion of the holie Spirit. As was Abrahams readines to kil his owne and onlie son Isaac [q], as likewise was the spoile which the Iewes made of the Aegyptians by deteining their iewels of siluer, and iewels of gold [r]. The doing whereof was commendable in them, because they were commanded [s], but most damnable should be in others, for that there be commandements to the contrarie [t], but none to doo so.

Whereby it is apparent, that good men are not in all things to be imitated, But as S. Paule would be so followed, as he folowed Christ [u]: so should they doo.

l Leuit. 12, 2 3
m Actes. 15, verse, 1. 5, &c. Gal. 5, 1.
n Leuit. 17, verse, 3. 4, &c.
o Leui. 22, 17 18 19, &c. Coloss. 2. verse, 20. Hebr. 9, 1. Heb. 10, 1. 2, &c.
p Deut. 25, verse, 3. 6, &c. Ruth. 4, 3.
q Mat. 22, 24. 25, &c. Mar. 12, 19. 20, &c, Gen. 22, 1 2 3, &c.
r Exod. 12, verse, 35 36
s Gen. 22, 1. Exod. 11, 1. 2
t Deut. 5, 17. Exod. 20, 13. Mat. 5, 21. Deut. 5, 19. Exod. 20, 13. Rom. 13, 9.
u 1. Cor. 11, 1.

There

Therefore our Sauior is the example of vs to be folowed, and that alwaies, and necessarilie: alwaies, for that he was most perfectlie good [x]; *and necessarilie, because both himselfe* [y], *and his apostles* [z], *haue commanded vs to doo so.*

Christ alwaies necessarilie to be folowed, & why?

x Esai. 53, 9. Iohn. 8, 46. 1. Pet. 2, 22. 1. Iohn. 3, 5.

y Mat. 11, verse, 29. Iohn. 13, 15. 34. Iohn. 15, 12.

z 1. Cor. 11, verse, 1. Ephes. 5, 1. 2. Philip. 2, 5. 1. Pet. 2, 21.

But here mistake me not I beseech you. For albeit I saie our Sauior Christ is alwaies, yet do I not saie in al things: and though necessarilie to be folowed: yet not as he was God. For hee fasted fourtie daies and fourtie nights [a]; *he rebuked the waues of the sea, and the winds, and they ceassed raging* [b]; *he walked on the sea as on drie land* [c]; *with seuen loaues and two litle fishes he fed foure thousand men* [d] *besides women and children* [e] *at one time; at another, with fiue loaues and two fishes, he fed about fiue thousand men* [f], *beside women and children* [g]; *he restored sight to the blind* [h]; *health to the sicke* [i]; *to the dead life* [k]; *and manie other miracles by the almightie power of his Godhead he wrought, which are vnimitable (as I maie saie) of mortal man. In so much as they offend greatlie, whether they doo it of superstition, as Papists; or of meere zeale, as did the god of*

a Mat. 4, 2. b Luk. 8, 24. 25. Mark. 4, 39. c Matth. 14, verse, 25. d Mar. 8, 9. e Matt. 15, verse, 34. 38. f Ioh. 6, 10. g Matt. 14, verse, 19. 21.

h Matth. 9, 27. 21, 29, &c. Matth. 4, 23, 24. Mat. 9, 35. Mark. 15, 35, 41, 42.

i Marke. 5, 25, 26, &c.

k Iohn. 11, 43, 44.

Nor-

Norweigh[l], *who dare enterprise to imitate our Sauior in anie thing which he did miraculously as a God. My reason is, because there is neither commandement that we should, nor example of anie disciple or apostle in holie Stripture that would, or durst so doo.* For we are not commanded to make a new world, to create things visible or inuisible; no nor in the world to doo miracles, and to raise the dead, *said Augustine*[m], *and so doo I.*

Our Sauior Christ therefore in those things which he did as a God, must religiouslie be worshipped; and folowed zelouslie in what he did as a man. He that loueth and hateth what Christ as a God doth loue and detest, imitates Christ as much as man may imitate God[n]*: he that doth that which Christ did as a mã, doth folow Christ as a Christian should.*

What that is, this booke at large most notablie, and Bernard in few words dooth showe, namelie[o], to abhor the vanitie of the world, and that couragiouslie; For Iesus, because he would not be elected a king, fled fro the multitude: to repent, and that hartilie; For Iesus was killed as a lambe: to haue true charitie; For Iesus praied for his enimies.

I. *And*

[l] *One so called for his fasting 40. dates, which he did more than once: of whom Iohn Wierus in a treatise of his De ieiunijs Cõmentitijs, pag. 125.*

[m] August. de verbis Domini. *Wherein Christ is to be imitated.*

[n] Theodor lib de Actiua virtute.

[o] Bernardus li. Sent.

1. *And hereunto we are moued, as by the commandements both of Christ himselfe, and of his apostles Paule and Peter, of which afore: 2. so partlie because we are called Christians*; but Christians haue their name of Christ, therfore it is meete, that as they be coheires of his name, so they should be folowers of his holines, *so Bernard* [p]; *and* No man is rightlie called a Christian, who to the vtermost of his abilitie doth not resemble Christ in his conuersation, *so Cyprian* [q]: *finallie*: Who doth not imitate Christ, may wel be called a Christian, but he is none, *so Augustine* [r]. For what doth it profit thee to be called, what thou art not, & to vsurpe a strange name? If thou louest to be called a Christian, shew the fruits of Christianitie, and then wel maist thou take the name of a Christian vnto thee. *said the same Augustine* [s], *3 partlie for that he is our God. Therefore is it our parts to imitate him, whom we worship and serue. 4. partlie, because we are by nature giuen to imitation. Wisdome would therefore we should imitate the best, 5 And partlie because we are Englishmen, who of al other people are most famous,*

Reasons why we should imitate, or folow our Sauiour Christ.

[p] Bern. lib. Sent.

[q] Cyprian de 12. abusionibus,

[r] August. de vita Christiana.

[s] In the foresaid place.

mous, and infamous too for imitation. A shame were it therfore for vs to imitate so painefullie as manie doo in eloquence Cicero, in philosophie Aristotle, in lawe Iustinian, in Physick Galen for worldlie wisedome, yea to imitate, as most doo, the French in vanitie, the Dutch in luxurie, in brauerie the Spanish, the papists in idolatrie, in impietie and al impuritie of life the Atheists, and not to folowe our Sauior Christ in heauenlie wisedome, and in al godlines of maners.

That we may so do, he from whom euerie good gift, and eueric perfect gift doth
[t] Iam, 3, 17. *come* [t] *the Father of lights grant, who with the Sonne, and holie Ghost, be praised euermore both in our harts, mouths, and conuersation, that others seeing our good works maie glorifie our Father*
[u] Matth. 5, verse, 16. 1. Pet. 2, 12. *which is in heauen;* [u] *Amen.*

Farewel in him whom we are to folowe, the 30. of Iulie, An. 1580.

Tho. Rogers.

Ph: Pigeon

¶ A ſecond Epiſtle *concerning the tranſ-* lation and correction *of this booke.*

Sebaſtian Caſtellio hauing tranſlated this booke into Latine, thought it good by waie of preface to giue ſome reaſons, both why he had tranſlated the ſame being in Latine alreadie; and why ſo he had tranſlated it, leauing ſomewhat of the Autor out.

The caſe ſtandeth with mee as it did with *Caſtellio*. Therefore am I to yeeld ſome reaſons, both why I haue tranſlated this booke into Engliſh, being in Engliſh alreadie; and why ſo I haue tranſlated it, leauing ſomwhat out, as I haue done.

For the firſt I ſaie, that neither is my dooing for noueltie ſtrange; nor am I (as I truſt) to be reprooued therefore. For both I haue examples of good men in al ſciences, and profeſſions, who to their great cõmendation haue doone the like; as maie witnes the ſundrie and diuers

uers interpretations of the workes of *Aristotle* and *Plato*, for philosophie; of *Demosthenes* & *Isocrates*, for Oratorie; of *Galen* and *Hippocrates*, for Physick; for Diuinitie, of the sacred Bible: and also I haue taken the translation thereof vpon mee, not so much to translate, as to illustrate the same with places of scripture. For doubtlesse great pittie was it, that a booke so plentifullie, or altogither rather fraighted with sentences of the Scripture, was either no whit, as in some, or no better, as in the best impressions, quoted. Besides I haue not onelie shewed the Chapter, but the very sentence also of euerie chapter, where what is written may bee found: a thing which, that I heare of, none afore me hath doone. The bringing of which to passe, how paineful it hath bene to me, he alone can best report, who either hath doone or dooth go about the like; how not comfortable onelie, but profitable besides it wil be to others, they shal finde that zèlouslie doo reade the same.

And this whatsoeuer I haue doon, was taken in hand at the motion of

the

the Printer hereof; whoſe zeale to ſet foorth good bookes for the aduancement of vertue, and care to publiſh them as they ought to bee, would ſome printers followe, neither would the ſale of good works be mard manie-times for lacke of wel handling; nor vaine and vile books to the diſhonour of God, the infamie of this land, the confirming of the wicked in naughtines, and alienating of the wel diſpoſed from vertue, I ſaie, to the diſcredit of the Goſpel, and abuſe of printing would not dailie be ſo broacht, as they are.

In which my tranſlation I haue rather folowed the ſenſe of the Autor, than his verie words, in ſome places; the which alſo I haue ſtudied, as nigh as I could, to expreſſe by the phraſe of the holie Scripture, ſuppoſing it to be a commendation, as to *Ciceronians* to vſe the phraſe of *Cicero*: ſo to Chriſtians moſt familiarlie to haue the words of ỹ holy ſcripture in their mouths, and bookes.

Now touching my correction, I truſt no good man wil miſlike the ſame. For I haue left out nothing but

but what might be offensiue to the godlie. Yet is it neither for quantitie much, not for number aboue foure sentences. The first whereof is this [a], *Hoc signum crucis erit in cœlo, cùm Dominus ad iudicandum venerit.* According to *Castellios* translation: *Atque hoc erit signum crucis in cœlo, cùm Dominus ad iudicãdum veniet.* In the Englisli copie set foorth by *Edward Hake*, thus, *And this signe of the crosse shal be in heauen, when the Lord shal come to iudge the world.* Which sentence, forsomuch as I see neither the scripture, nor anie good writer doth confirme the same, I haue left out altogither.

[a] *In the second booke, chap. 12. in the beginning almost.*

The second is this [b], *Sed nec inimicum Diabolum timebis, si fueris fide armatus, & Iesu cruce signatus.* According to *Castellio*, *Quin ne Diaboli quidem inimicitias timebis, si fide armatus, & Iesu cruce signatus eris.* In the Englisli translation, *Naie thou shalt not feare the enimitie of the Diuell, neither, if thou bee armed with faith, and marked with the crosse of Iesus.* What needs these words, *And marked with the crosse of Iesus?* I haue therefore not mentioned them.

[b] *In the forsaid chapter.*

The

The third is [c], *Non enim stat meritum nostrum, & profectus status nostri in multis suauitatibus, & consolationibus, &c.* According to *Castellio, Neque enim in copia voluptatum & consolationum situm est meritum nostrum, officiique profectus, &c.* In the English translation, *Neither is our merit, and the comming forward in our duetie consisting in plentie of pleasures and comfortes, &c.* Which I haue thus Englished, *Neither doth our comming forward consist in the stoare of pleasures, and comfort, &c,* leauing out the worde merit. Because both the scripture is cleane against our meriting, and the Autor too, in manie places [d] condemnes the same.

[c] *In the same chap.*

The fourth [e], *Sed neque qui nunc iusti erant, & saluandi ante passionem tuam, & sacræ mortis debitum, cœleste regnum poterant intrare.* According to *Castellio: Quinetiam qui tunc iusti, seruãdiq, erant, ij ante supplicium tuum sacreq, mortis meritum in cœleste regnum intrare non poterant.* In *Hakes* translation, *Naie also, euen those who then were iustified, and in the state of saluation, could not enter the kingdome of heauen before thy passion, and the merit*

[d] *As most principallie in the third booke chap. 26, chap. 52. pag. 627. chap. 58.*

[e] *In the 32 booke chapt. 20. in the middle thereof.*

merit of thy pretious death. Where then were they? In hel? I thinke none wil saie it. In Abrahams bosome, as some [f]; in *Limbo patrum*, as other Papists [g] doo saie? but that wil not easilie be prooued. Wherefore as that which otherwise might offend the godlie, I haue cleane omitted and left out that sentence.

And as I haue ouerpast without mentioning these, which sauor of superstition: so haue I added some godlie sentences, which haue beene omitted both by *Castellio*, and such as folowed him, as may appeere both in the 47. according to *Castel.* as in mine the 48. chap. within three sentences of the beginning; and also in the 63. as in mine the 64. chapter somewhat after the midle thereof.

So that I maruel, both why these were omitted, and the rest not amended by such as haue taken the translation of this booke vpon them. I graunt they haue done the dutie of translators: yet sure I am they haue neglected a greater dutie than of translatorship. For my part I had rather come into the displeasure of man, than displease God;

[f] *Catech. Trident, vpon these words of the Creede, Descendit ad inferos.*

[g] *Bern. in festo omnium Sanct. serm. 4. D. Tho. in 4. dist. 45. q. 1. Art. 3. Iauellus philosoph. Christ. p. 8. Tract. 4. cap. de locis infœlicium d. vnnat.*

God; and rather moue the obstinat heretike, than offend the weake & simple Christian.

It may be obiected, that I might haue giuen some note by the waie; and so let them passe; as doth *Erasmus* in his translations. Surelie *Erasmus* might better do so in Latine than I may in English. For asmuch as most are learned, & haue iudgement which read his; and I doo that which I doo for the simpler sort. And were other bookes, that I could name, excellent for manie good points, yet for some things superstitious, purged and corrected, as I am, both God would greatlie like thereof, and manie men would then reade them, who now reiect them; and much profit would be reaped, whereas now there is either little or no profit at al taken.

One chapter you shal find in this my translation more than is in other bookes. Yet haue I added no chapter, but diuided the 6. chapter of the third booke. For asmuch as it comprehendeth partlie a thankesgiuing vnto God for his benefits; and partlie a commendation of charitie, which aptlie, me thinks, makes

makes two chapters.

Nowe he, who principalie both stirred the Autor to make this booke, and me to doo what I haue done, euen God almightie, grant that both you, and I, and euerie of vs maie vse it to the comfort of our soules,

Amen.

Yours in Christ
Tho. Rogers.

A godly preface made *by him, whosoeuer he was,* that translated this booke *out of the Latine toung* into French.

IF this booke, which cõcerneth the following of Christs example, haue heretofore yeelded some fruite to such as haue giuen them-selues to the reading thereof; I thinke it wil yeeld no lesse hereafter, specialie now that it is rid and clensed from a number of imperfections that were in it afore.

And although it be apparant, that the conuersation of such as cal themselues Christians, is wonderfulie corrupted: yet notwithstanding because God is so good that he wil euermore drawe some one or other of an infinite multitude from it: it maketh me that I am not altogither out of hope.

Againe, like as in great and sore diseases, al the best remedies that can be deuised, are wont to be applied with al speed: euen so the more we see wickednes and vngodlines so aboũd, the more ought we to consider by what meanes they may be remedied, that some maybe saued among so many thousands, which are hardharted and enimies to al good warnings.

It must needs be granted, and experience prooueth it sufficientlie: that there was neuer any age, wherein Christians

haue

haue bin more out of order, nor haue had leſſe regard of godlines, than they haue at this daie; yet notwithſtanding, this ought not to bar vs frō hoping that God wil draw ſome continuallie to himſelfe. On the other ſide, like as among a great ſort which are ſtriken with extreme ſickneſſes & diſeaſes, ſome do alwaies ſcape as it pleaſeth God: ſo is it to be hoped, that among an infinite number of falſe Chriſtians, God wil touch ſome to bring them backe from the filthines & corruptions of the world, and to lead them to the fearing of himſelfe.

Moreouer it is not to be doubted, but that God hath alwaies ſome ſeruants of his, as it were couered vnder the great number, which by the power of his holie ſpirit, doo liue continuallie in al purenes & vndefilednes, without-cleuing or conſenting to the vngodlines & diſordered-nes of the wicked.

And this is it which confirmeth me in my hope, that this little booke ſhal not be vnprofitable nor fruteles.

Neuertheles, this booke is not ful of great cunning, nor beutified with flowers of humane wiſedome, neither doth it diſcourſe or treat of high or darke things, neither is it ſtuffed with ſubtil queſtions and arguments, nor indited with eloquēt ſtyle, as thoſe commonlie be which are propounded and ſet forth to the world, rather for boaſting & vaine glorie ſake, than for anie deſire to doo other men good. This booke is plaine, and without anie great gaineſſe, but yet ſo ful of good

and

and wholsome instructions, that I dare wel auow, that whosoeuer readeth it with a right disposed mind, without respect to anie other thing than God and the saluation of his owne soule, which is the onlie marke that we must leuel at: he shal reape singular profit thereby. *Profit of this booke.*

As for my part, I can witnes of my selfe, that God hath oftentimes made it to serue me for a spurre, to quicken and waken me vp fro my slothfulnes and dulnes, and to kindle in me a desirousnes of his seruice; and I hope that the like shal befal to al such as shoote at none other marke, but to knowe, feare, and loue him with a pure, right meaning, and single mind; and to leade a holie conuersation before him.

And in good sooth, it may wel be said, that vnto true Christians, good and holie bookes are as ladders to climbe vp to heauen; as sparks to kindle the heate of the spirit, when it is quenched or waxed colde in them; and as props to staie vp their faith, that it may increase. *Good bookes as ladders to climbe vp to heauen.*

I speake of true Christians. For as for them that are Christians but in words and ceremonies: some of them be so bereft of al true feeling of God and of their owne conscience, that they neuer enter into the considering of the thing that might be auaileable and necessarie to the wel instructing of them in the truth, and to the training of them to some godlie behauior, but are wholie giuen to the things of this life, as though there were none other after it: And othersome haue their minds so tied to the letter, that they can make none ac-

count of anie other bookes, but such as may make them skilful, eloquent, sharpe-witted, and subtile, and consequentlie woonderful among men, despising al such works as may make them better, by mooving them to the exercises of their profession. And of this sort the number is verie great nowadaies; of whom nothing can be said, saving that (as the Apostle speaketh of them) they can wel enough say with their mouth that they knowe God, but in their deedes and workes they renounce him [a]

[a] *Tit.* 1, 16.

And trulie we be come to a time, wherein we be more giuen and more hastie to reason and dispute of our religion, than to be religious in deed; more giuen to make great and large discourses of it, than to put it in practise, and to shew the truth and purenes of it by our holie conuersation; & at a word, more giuen to talke than to doo: insomuch that we may wel perceiue, that the Christian profession is nothing else nowadaies, but a lip-wisedome, and a skil to hold talke among such as make their vaunts vfit.

But what? do I terme it a lip-wisdome? Nay, would God it were not rather turned into a fleshlie and licentious loosenes! as we may partlie see alreadie by too manie effects thereof.

But so doth it alwaies befal to such as hauing receiued Christs doctrine, applie not themselues foorthwith to the forsaking of themselues, without the which it is not possible for vs to be Christs true disciples [b]. For as the light cannot match with

[b] *Matth.* 16, *verse*, 14.

with darkneſſe c: ſo cannot Chriſts Spirit match with ſin and the luſts of the fleſh: inſomuch that if the practiſe thereof be omitted, there is none other thing to bee looked for, but a kind of libertie, whereby men ſhaking off al yoke, ſhal giue them ſelues ouer to al euil, & ſooth themſelues in their ſinnes. Not that they keepe not ſtil ſome outward ſhew and countenance of godlines: for vnles it be ſome Epicure and godles men, they neuer proceede ſo far as to doo away and to giue ouer al ſeruice of God.

c 2. *Cor* 6 verſe, 14.

But yet are al ſuch ſhewes and outward countenances in vaine, & of none account before him which requireth mens harts d, and contenteth not himſelfe with the onelie outward deeds e, wherewith notwithſtanding they thinke to quiet their owne conſciences, and to auoid the feeling of Gods wrath for their ſinnes: which thing may wel ſerue for a time in the behalfe of the ignorant, and of ſuch as haue no better skil, but as for thoſe which knowe wherein the ſeruing of God conſiſteth, they cannot but bee meruelouſlie abaſhed, if they fal to examining of their owne wicked conuerſation.

d *Deut.* 6, 5. *Matt.* 22, 37
e *Iohn.* 4, 22 23

For then there is no ceremonie (how faire a ſhew ſo euer it beare, no not euen though it be of the number of thoſe which God hath inioined for the keeping of order in his Church) that can ſatisfie the conſcience which is troubled with the feeling of it owne ſinne, and make it ſure before the iudgement of God, who wil not iudge vs according to ceremonies, but ac-

cording to our works f.

f 2. Cor. 5, 10.

We reade what Ieſus Chriſt wil ſaie to ſuch as ſhal haue caſt out diuels in his name g, propheſied in his name, and wrought manie other great things in his name: Away from me (wil he ſaie to them) yee workers of wickednes. How much more then wil he ſaie ſo, to ſuch as occupieng themſelues alonelie in ſome ceremonies, & not in the true godlines which the Apoſtle ſaith is profitable to al things h, ſhal haue giuen themſelues to folowe their fleſh and the world i?

g Mat. 7, 23

h 1. Tim. 4, 8.

To be ſhort, we muſt come to this point, that foraſmuch as Chriſtianitie is not an outward profeſſion, ne a thing that conſiſteth in outward ceremonies, (ſo as it may ſuffice to buſie our ſelues about it) or in words (as who would ſaie it were enough to haue the skil to talke and diſcourſe of it as men doo of other worldlie ſciences;) but it is the verie power and might of God k, whereby God intendeth to renew, and as it were to create againe his owne image and likenes in man, who is fallen from it by his owne fault, and to ſet it againe in the former brightnes and perfection, that he may attaine againe to the bleſſed immortalitie: it is not to be doubted but that the ſame is the thing whereon we ought to fixe and ſettle the eies of our mind, and wherevnto we ought to applie al our wits, ſtraining them earneſtlie and to the vttermoſt of their powers to attaine therevnto. Otherwiſe we ſhal but loſe our labor in ſeeking after this or that; and al that euer we can doo ſhal ſerue to no purpoſe,

i Rom. 1, 16. 2. Cor. 1, 18.

pose, but onelie to traine vs the further from the marke that is set before vs.

I knowe wel it wil be replied herevnto, that the thing which I speake of can not be obteined in this life, wherin we be subiect to so manie infirmities [k], and are so corrupted and fraile, that it is vnpossible to attaine thereto.

[k] *Genes.* 6.5

Neither doo I saie, that we can attaine so farre as to be set perfectlie againe in our former vncorruptnes, so long as wee bee hild wrapped in this mortal bodie [l]: That is reserued for the world to come, wherin al things shal bee reduced to the highest perfection [m]. But my meaning is onelie to declare, that the thing which shal bee accomplished there, must bee begun in such wise heere, as wee may not cesse to drawe neerer and neerer vnto it [n], by shortening our waie continualie.

[l] *Wisd.* 9,15.

[m] *Reuel.* 21,1. 2,&c.

[n] *Phil.* 3,13. 14.

And surelie the Scripture teacheth vs manifestlie, that none shal become partakers of the glorious rising againe [o], wherin consisteth the ful measure of our felicitie, but those which haue endeuored here to die vnto sin, and to liue againe in newnes of life, (which is called the first resurrection,) euen by the Spirit of Christ whom al true Christians haue clothed themselues withal: which haue mortified the deeds of the flesh [p]; which haue put off the old man [q] with al his works; and put on the new man according to the image of him that created vs; and which haue clensed themselues heere from al vncleannes both of bodie and soule. [r]

[o] *Rom.* 6,5 4.

[p] *Gal.* 5,19, 20. 21. *Roman.* 8,4. 5. 2. *Corin.* 7,1. *Coloss.* 3,5.

[q] *Eph.* 4,22. 24.

[r] *Coloss.* 3,4. 5.

And that is the reason why saint Paule [r],

hauing ſaid that when Chriſt appeereth, we alſo ſhal appeere with him in glorie; doth foorthwith warne vs to mortifie our members that are vpon earth: whereby he doth vs wel to vnderſtand, that this mortification muſt go afore in vs here, if we purpoſe to attaine to glorie.

The ſame Paule telleth vs that our bodies ſhal be quickned by reaſon of Chriſts ſpirit [f] which ſhal haue dwelled in vs here, and whereby we ſhal haue repreſſed al our froward affections.

[f] *Rom* 8, 11

Alſo Saint Iohn proteſteth [t], that whoſoeuer putteth his truſt in Chriſt, doth purge himſelfe after ỹ example of Chriſt.

[t] 1. *Joh.* 3, 3

To be ſhort, there are infinite texts touching this point in the holie Scriptures. And though there were no more but this one which they vtter ſo often, namely that the vnrighteous ſhal not inherit the kingdome of God [u]; it might be enough to content vs withal, and to put vs in feare, and to moue vs to the true and earneſt repentance.

[u] 1. *Cor.* 6, 9

But alas! We be ſo loth to yeeld to this point, and our fleſh breedeth vs ſo manie hinderances, that we doo what we can to eſchew that burthen, and to ſhake it from our ſhoulders. But in ſo doing what do we elſe, but ſtriue againſt our owne ſoule-helth, and reſiſt Gods grace, who cõmeth to ſaue vs; howbeit by ſuch meanes as he himſelfe hath ordeined, and by ſuch waie as he commandeth vs, and not by meanes or waies of our owne chooſing!

Wel ſaid, God hath commanded vs to beleeue in his Sonne, and for our beleeuing

uing on him, he promiſeth vs euerlaſting life, ſo as al they which beleeue in Chriſt, taking him for their Sauior, and applieng to themſelues al the benefites which he hath purchaſed for vs by his death, are in the right waie.

But who be theſe beleeuers? Euen they (ſaith the Apoſtle) which walke not after the fleſh, but after the ſpirit [x]; they which take paine to frame themſelues to the wil of Chriſt; into whoſe bodie they be graffed, and vnto whom they be knit togither as his liuelie members [y]; they which endeuor to loue God, and to giue ouer the loue of themſelues [z], and of the world [a]; they which haue their whole conuerſation in heauen [b]; they which loath their former life, and for feare of falling thereinto againe, do the more watch, and looke the warelier to their thoughts, deuiſes, words, and deeds: they which feeling their owne weakenes and infirmitie, make inceſſant praier to God for the Spirit of ſtrength & ſtedfaſtnes [c]; & which feeling their coldnes, and vnluſtines, doo craue the ſpirit of feruencie and earneſtnes; they which in aduerſitie do keepe themſelues from murmuring, and endeuor to be patient [d]; they which bethinke themſelues of Gods benefites, and yeeld him thanks for them [e]; they that ſtraine themſelues to ſuccour their neighbors both in bodie and ſoule [f]; and at a word, they which crucifie the fleſh with the affections and luſts thereof [g].

Inſomuch that they in whom theſe fruts are not found, ne make not the talent of faith to preuaile in ſuch maner as I haue told

[x] *Rom.* 8, 1.
[y] *Ephe.* 3, 17. 18. 19. *Epheſ.* 4, 15. 16.
[z] *Luk.* 9, 23.
[a] 1. *Iohn.* 2. *verſe*, 15. 16.
[b] *Phil.* 3, 20
[c] 1. *Theſſ.* 5, *verſe*, 17
[d] *Rom.* 5, 3. 4. 5. *James.* 1, 3. 4.
[e] *Pſal.* 116, *verſe*, 12. 13.
[f] *Rom.* 12, 4. 5, &c. 1. *Cor.* 12, 12 13, & 2.
[g] *Coloſ.* 3, 5.

told you, cannot be ſaid to be in the number of the true beleeuers & faithful ones, notwithſtanding that they pretend ſome countenance of honeſtie, and therefore much leſſe can thoſe be ſaid to bee of that
h *Gal.* 5, 19. 20 21 number, in whom the works of the fleſh h are apparent.

Imputation of righteouſnes.

But ſome fleſhlie Chriſtian wil ſaie ſtil, that as for him, hee is clothed with the righteouſneſſe of Chriſt; that the perfect obedience which Chriſt hath yeelded to God his Father in ſatiſfieng the law, is imputed vnto him, as if he himſelfe had yeelded it; and (to be ſhort) that he is reckoned for righteous by his faith, ſo as none of al his imperfections are to be made account of.

If thou liſteſt to beguile thy ſelfe, thou maiſt: but it wil be to thy harme and confuſion. Indeede Chriſt laieth not our ſins to our charge, if we beleeue aright in him, neither ſhal al our imperfections hinder the vertue and efficacie of his death. But to beare thy ſelfe in hand, that Chriſt holdeth thee for righteous, when thou giueſt thy ſelfe to vnrighteouſnes, and haſt none other care but to folowe thine owne inordinate luſts: it is not onelie a dooing of great diſhonor vnto him, but alſo a ſcorning of him for his redeeming thee.

And I praie thee, what man of good and ſound iudgement, dareth ſaie, that Chriſt holdeth him for lowlie, which is puffed vp with pride? Or for liberal and charitable, which is ful of niggardlineſſe, diſtruſt, and vnkindnes? Or for a louer of God, which is ful of ſelfe-loue and loue of the world? Or

for

for a worſhipper of God, which maketh no right account of him? Or for a delighter in God, which hath none other care but to ſatisfie his owne pleaſures and delights? Or for a man mindful of Gods benefits, which is vnthankful? Or (to ſpeake more homelie) a whooremonger for a chaſte perſon, or a glutton and a drunkard for a ſober and moderate feeder? I beleeue that euen thou thy ſelfe (if thou conſider it throughlie,) wouldeſt be aſhamed to thinke it, and much more to ſpeake it. For how is it poſſible ỳ a man ſhould be righteous without righteouſnes, good without goodnes, vertuous without vertue!

Saint Iohn ſaith manifeſtlie, that as Chriſt is righteous [i]; ſo he that worketh righteouſnes is righteous; and that he which ſinneth is of the diuel: yea and he ſaith moreouer, that the thing wherin the children of God doo ſhew themſelues to differ from the children of the diuel, is, that the one ſort worke righteouſnes, and the other ſort worke ſinne. [i] 1. *Iob.* 3, 7. 8. 10.

And of a truth, I cannot tel how Gods true children, who are al true Chriſtians, could otherwiſe be better marked out, than by their applieng of themſelues night and daie, to do whatſoeuer is pleaſant and acceptable to their heauenlie Father; whom becauſe they knowe to be righteous, they alſo doo wholie endeuor themſelues to do righteous things, wherin they ſhew themſelues to be borne of him, as S. Iohn ſheweth yet further. If yee knowe (ſaith he) that God is righteous, knowe ye alſo that whoſoeuer worketh righteouſ-

k 1. John. 2. verse, 29. nes, is borne of him k.

Moreouer, how can it come to pas, that the true Christians should not giue themselues to righteousnes, seeing they haue Christs spirit, (for he that hath not Christs Spirit (saith the Apostle) is no Christian,) which being holie of himselfe, cannot but driue foreward the partie to al holines, whom he possesseth? It cannot be but that he must needs bring forth his fruits, which

l Gal. 5, 22, 23 are l louingnes, gladnes, quietnes, mercifulnes, meeknes, faithfulnes, mildnes, and staiednes. To be short, it cannot be, but that he must needs alter the whole man both within and without, to make a new creature of him.

But see to what point Satan and our owne nature bring vs: namelie, to fal asleepe, and to sooth our selues in our vices, and to make vs to let the bridle lie loose on our necks, & al vnder color that

m 2. Corin. 5 verse, 19. Christ imputeth not our sinnes vnto vs m, naie, he imputeth them vnto vs if we con-

n Tit. 2, 11, 12. tinue in them n: For he died not to leaue vs in them stil, but to take vs out of them re-

o Rom. 6, 5, 6, &c. aly and in verie deed o, as witnesseth further Saint Iohn, who telleth vs plainlie

p 1. Joh. 3, 5. p that Christ appeared to take awaie our sinnes. In which place he intendeth not to speake (as I take it) of the forgiuenes of our sines past, but to saie that Christ doth realie and in verie deede take awaie their sinning in works, which doo beleeue on him; which cannot be doone, but that he must also therewith put into them, and imprint in them the loue of righteousnes.

Neuertheles, I wil not straine my selfe

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anie further about this matter, which would require a whole booke rather than a Preface. And in good sooth, I had not spoken so largelie thereof, but that I hoped to do some men good therby, who vnder pretense that they deserue not aught at Gods hand, do make so smal account of the good works which God requireth at our hands, that they giue ouer the exercise of al godlines, and doo weed out of their harts al regard of good life, and of seeking their soulehealth with feare & trembling ¶ as they shew wel enough by the sequele. ¶ *Phil.* 2, 12 *Rom.* 11, 12.

Furthermore, I thought by that meanes to drawe on the readers to the receiuing of this little treatise the more willinglie, wherein as there is not anie thing conteined, but such as may serue to teach vs to order our life wel; so was it also requisite to shew, ỳ there is no point of Christianitie in vs, vnles we set our whole hart thervpon. And on the other part, forasmuch as the ground hereof is how we may folowe the example of Christ; it was verie conuenient to warne Christian folke to inforce thẽselues therto, without flattering themselues, & without foding themselues with vaine opinions that might turne them frõ the right waie, or hinder them in it.

For sith that Christes life was not set foorth vnto vs alonelie to make a legend of it, or to make a wondring at it in words, but to be followed by vs; it is the marke wherevnto wee must tend, in drawing to perfection as neere as is possible, and as much as our frailtie can affoord. And otherwise, seeing we be tolled therevnto by

Iesus

Iesus Christ himselfe, not onelie in words but also by examples, which are as liuelie portratures of the life which we ought to leade here, in waiting for his glorious cōming againe; we cannot exempt our selues from it without preiudice of our saluation, no nor yet without bewraieng, that we haue no list to it. For were we rightlie desirous to become happie, and to attaine to the endles life which is promised vs in Christ: we could not shew it better, than in taking the waie thereto, whereby we both may and must attaine vnto it.

And that waie is none other, than to beleeue in Christ, and to walke as he walked. And that is Saint Iohns meaning where he saith [r], that he which saith he dwelleth in Christ, ought to walke as he walked, ẏ is to say, he ought to indeuor to liue as he liued.

[r] 1. Iohn. 2, 6

Boasting Christians.

There are alwaies enow which boast themselues to beleeue in Christ, or to be Christians. But the verie meane to knowe them, is to marke whether their whole endeuor be to followe Christ or no, which is as the badge of this so excellent profession, or as it were the faire colored liuerie whereby we shew and declare our selues to be the same in deede, which we report our selues to be.

And certes it is not possible, that they which are vnited and knit vnto Christ as his members, should not be touched with a desire to resemble him, and to folowe his steps. For the verie thing wherein the vnion and coniunction are shewed, is that the members doo shew themselues to be of the selfe-same that the head is. And where

that

that is not done, it is an euident proofe that the member is rotten, senseles, and void of the life which is in the head.

And in this behalfe I report me but to the iudgement of man, who is wise enough of himselfe to attaine easilie to this reason.

Not without cause therefore doth Saint Paule saie, that we must be of the same mind which Iesus Christ was of [f]. For therby his meaning is to doo vs to vnderstãd, that we which are members of Christ, must be answerable to him in vnitie of affection and wil. Which thing he teacheth yet more plainelie in another place, where he saith [t] that we be graffed into Christ after the likenes of his death and resurrection; meaning thereby, that we which are ioined vnto Christ as an imp is to the stocke of a tree, ought so to liue of his life, as there may not appeere anie deformitie in vs; but that as he hath died, so we must die also; and as he is risen againe, so we must rise againe likewise: we must die (I say) vnto sin, and rise againe vnto newnes of life; for that is the death and the life which he speaketh of.

[f] *Philip.* 2, 5.

[t] *Rom.* 6, 5.

Which thing I haue said, to the end that we which boast our selues to be Christes members, should vnderstand that our vanting of that title is in vaine, if we labor not to resemble him in al our whole life. And in what things? Not in raising the dead [u]; in giuing sight to the blind [x], in healing the sicke [y], or in fasting fortie daies [z]; (for these are miracles which he wrought both by himselfe, and by his Apostles for the confirming of his doctrine among men, that

[u] *Ioh.* 11, 43.
[x] *Mat.* 9, 28 29. 30.
[y] *Mark.* [illegible]
Luke. 5, 18.
Matt. 4, 23. 24.
[z] *Luke.* 4, 1. 2, &c.

that they might receiue it as heauenly and comming from God; and he wrought them once for al, without any need of hauing them done againe by vs;) but in folowing his vertues, as his faith, his obedience, his patience, his constancie, his temperance, his lowlines, meekenes, mildnes, gentlenes, perseuerance, diligence, earnestnes in praieng and thanksgiuing, and many other things.

Al the which he did, not to make a shew of them to vs, but to traine vs to the same By his owne example: not to impute them after such a sort vnto vs, that we should be hild for such as he himselfe is, without being so indeed; but to the intent that as he did them, so we should do them too, as
a *Matth.* 11, verse, 28. 29. he himselfe saith [a]; and as Peter saith [b], to the end we should folow his footsteps.

b 1. *Peter.* 2, verse, 21. And how shal we knowe that we be in him, and are made partakers of his graces; but by our endeuoring of our selues to keepe his commandements? And soothlie the onelie meane to knowe and to be assured in our selues that we dwel in Christ & Christ in vs; is our keeping of his
c 1. *Iohn.* 2. 3. 4, &c. commandements, as Saint Iohn teacheth [c]; adding further; that our knowing that hee dwelleth in vs, is by the spirit which hee hath giuen vs: becaus that by that Spirit, wee endeuor to folow him, and to frame our selues to his wil, whereby wee yeelde proofe of the vnion that is betweene him and vs. For euen as the children of this
d 1. *Iohn.* 2, verse, 15. 16. world, doo witnes themselues to be al one with the world, by folowing their worldlie lusts [d], ambition, couetousnes, and plea-

sures,

ſures, which thing I ſaie alſo of the members of Satan: ſo in like caſe, the Chriſtians ſhew themſelues to be made one with Chriſt by his holy Spirit, when they folow Chriſt ſtep by ſtep, and make his life to ſerue them as a moſt perfect rule to leade their life by.

What remaineth then to be done in this caſe? Soothlie that we on our part doo inforce our ſelues, by eſchewing al ſlothfulnes, which being hurtful and noiſome in al things, is moſt hurtful and noiſome in this behalfe; foraſmuch as it is of ſuch importance, that we cannot neglect it without wilful diſappointing our ſelues of our ſaluation and ſoueraigne felicitie.

This waie is narrowe and rough, I confeſſe it is ſo, as al Chriſtians doo; and ſo doth Chriſt himſelfe ſaie it alſo [e]. For in aſmuch as thereby we muſt forſake our ſelues to folowe Chriſt [f] (which is verie painful & hard to the fleſh which deſireth nothing but hir owne pleaſures and commodities:) no doubt but we feele it to be very bitter and burthenſome. But what for that? Yet muſt we take that waie, without ſtepping aſide one waie or other. For that is the onelie way which after many labors and hard pinches, leadeth in the end vnto life. As for the other waie, it is very broade [g], faire, & accompanied with great pleaſures, but the end thereof (ſaith he) leadeth vnto death. Now, it is much better to go by labor to reſt, by tribulation to ioy, and by death vnto life: than contrariwiſe to go by reſt to labor, by ioy to tribulation, and by life to death: for looke what things

[e] *Mat.7,14.*

[f] *Luk.9,23.*

[g] *Mat.7,13.*

things commeth last, shal be euerlasting.

What thing then should hold vs back or hinder vs in this race? If it be the world with al the goods, honors, and pleasures thereof; let vs vnderstand that al those things passe awaie [h] like an arrow which is shot at a white, the trace whereof is not perceiued anie more when it is once past. If it be the roughnes and vneasines of the waie: let vs consider how there is nothing so vneasie, nor so rough, which becommeth not easie and smooth by continuall vse. If it be the infirmitie and weakenes of our nature; let vs thinke vpon him which hath promised to stand by vs, to helpe vs and to strengthen vs; who being good, wil helpe vs; and being almightie wil also strengthen vs, conditionallie that we praie to him continuallie. Aske (saith he [i]) and it shal be giuen vnto you; seeke, and ye shal find; knocke at the doore, and it shal bee opened vnto you. Prouided alwaie, that we on our side doo straine our selues [k]: for he helpeth not them that are idle and doo nothing. He giueth his Spirit; but it is to such as feeling their owne feeblenes, an being displeased with it, doo earnestlie desire and craue his Spirit [l]. To such as nothing aske, nothing he doth giue. It is euen he that worketh in vs; howbeit, not so long as we our selues sleepe, not so long as we fold our armes acrosse, and much lesse so long as we resist him.

[h] 1. *Cor.* 7, 31. 1. *Ioh.* 2, 17.

[i] *Luk.* 11, 9.

[k] *Matth.* 11, verse. 12.

[l] *Luke.* 11, verse. 13.

The kingdome of GOD, (saith Iesus Christ) suffereth violence [m], and the violent plucke it to them. And who be those violent? Those which being inflamed with great

[m] *Matth.* 11, verse. 12.

great desire and zeale to fashion themselues like to their head, do offer violence and force to themselues, to the intent that their nature and flesh being restrained and brideled, may not cast any impediment in the way of Gods Spirit, which worketh in them; which feeling themselues cold and lasie, whether it be in praieng to God, or in giuing him thanks for al things, or in any work of godlines either towards God or towards their neighbors, doo quicken and stir vp themselues, without suffering themselues to go on, and to be ouercome of their flesh; which take paines to marke al their owne thoughts and affections, and to restraine them frō passing their bounds, & from rouing astraie, setting a sure watch vpon their mind, and folowing the counsel of the wise, because that from the mind commeth the welspring of al euil [n]; which knowing how easie it is for them to slip aside at euerie least occasion in the world, doo set good gard vpon themselues continualie, laboring to subdue and ouercome themselues; and finallie which by Christs Spirit do incessantly crucifie the flesh with the lusts thereof.

[n] *Matth.* 15. verse, 11. 18 19 20.

And of a truth, we be of our owne nature so contrarie to God, and so bent to the seeking of our owne selues; and our affections are so headie and vehement, and we be haled vnto euil with so great force by our flesh, that we must not thinke that God can haue his dominion in vs, vnles we vse great force to ouercome and subdue our selues to him.

Yet notwithstanding, there are some now-

nowadaies, yea and a great ſome, who without taking much paine (I wil not ſaie, without taking anie at al) ceſſe not for al that to brag afterward, that they be of Gods kingdome: but they deceiue themſelues. For ſeeing that Gods kingdome is righteouſnes, peace, and ioie through the holie Ghoſt (as ſaith Saint Paule o:) how can it haue place in them which ſuffer vnrighteouſnes to reigne in them! And verelie it is a ſuffering it to reigne, when they repreſſe it not, according alſo as they ſhew in effect by their conuerſation, which is no better than the conuerſation of thoſe whome they condemne.

o *Rom.* 14. verſe. 17.

I know wel they haue their ſhifts for it, ſaieng that we haue no power at al, that we ſhal be fleſh ſtil, as long as we be in this life, and that we cannot proceed far forward in this great frailtie and weaknes of our nature; but that Chriſt wil ſupplie al our wants, and not laie our ſinnes to our charge. Yea verelie; but when they ſay ſo, or rather flatter themſelues after that maner; perceiue they not how they diſgrade themſelues from the degree of Chriſtians? For if they cannot obey God, and do the thing that he commandeth, they haue not Chriſts Spirit p: and if they haue not Chriſts Spirit, then are they not Chriſtians. Saint Paule ſaith wel, that the fleſh neither wil nor can obey Gods lawe: but yet he addeth therewith, that Chriſtians are not in the fleſh, but in the Spirit. You be not in the fleſh (ſaith he) but in the Spirit; at leaſtwiſe if Gods Spirit be in you. Wherupon it muſt needs folow, that they

p *Rom.* 8,5. 9. 8.

which

which cannot obeie God, are in the flesh, and those (saith he) can not please God.

Which reason may serue also to this saieng of theirs, that we shal alwaies be flesh. For if we be alwaies flesh, we shal alwaies be stil vnchristianlike; becausse that to be flesh, and to be Christians, are things that can by no meanes match together; I meane to be flesh in such wise as to make none other trade than to folowe a mans owne lusts. For otherwise I denie not, but that the flesh is stil in vs, (so long as we be wrapped in this mortal bodie) to prouoke vs vnto euil, and to make war against the Spirit: but not to folowe the froward motions of it anie more. For this standeth true, that whosoeuer followeth them, is not to be registred in the number of Christians. And therefore Saint Paule threateneth euerlasting death, to such as liue after the flesh q, specialy after they haue bin taught that they be alwaies subiect to damnation.

Who are fleshlie.

q Rom. 8, 13

As touching our frailtie and weakues, wherewith they thinke to preuaile continualie, against such as presse them with their duetie: surelie I confesse with them, that it is great; and such as maketh euen the holiest to be ouerthrowen and vanquished oftentimes by Satan and their owne flesh, which thing they lament and bewaile: but as for to make a sheeld or a defense of it to sooth themselues in their vices, and to take licence to folowe their lusts; it is for such folke to do, as seeke al maner of occasion to do euil, and to rid awaie al regard of vpright dealing and righteous-

teousnes, which thing cannot agree with true Christians, whose whole studie is to maintaine themselues in good works, as they that know how il it beseemeth those which professe themselues to bee made cleane by the bloud of Iesus Christ[r], to turne backe to the defiling of themselues againe.

r. Heb. 9, 14.

Moreouer, to say that Christ wil supplie al our wants, and not charge vs with our sinnes, wherevnto wee haue yeelded our selues so freelie and willinglie, after wee haue knowen him, seemeth in my iudgement to tend to none other thing, than to make Christ a cloake for our vices, and to take occasion of his grace, to flatter and maintaine our selues in them; which cannot be done without manifest wickednes. For seing that Christ maketh vs partakers of his grace, vpon condition that we shal leade a life both pure, holie, and beseeming him; and to bring the same to passe, doth promise vs his Spirit, so wee aske it of him in faith: if we doo the contrarie, it wil not be without dooing him wrong. Wherethrough it wil come to passe, that we shal bereaue our selues of the benefit of our redemption, and make our selues vnworthie thereof. For (as Saint Iohn teacheth vs) Christes blood maketh none cleane, saue those which walke in the light as God is light[s].

1 Iohn. 1, 7. 9.

But I beseech these men in the name of God, to consider these things aduisedlie, and to thinke ernestlie vpon this saieng of Christs, that Not al they which say Lord, Lord, shal be saued, but they which do the

wil

wil of his heauenlie Father [r]. Neither words nor ceremonies doo proue folke to be Christians, children of God, faithful ones, members of Christ, and chosen of God, (which are titles wherewith they decke themselues as with things which belong peculiarlie and alonelie vnto them) but their deeds, and their loue proceeding from a pure heart, from a good conscience, and from an vnfained faith. [r] *Matt.7,22*

Let vs then conclude, that the onelie true marke of Christians and right beleeuers, is loue; without the which, a man may wel talke of Christ, and of the Gospel, and he may wel haue the Sacraments, and al the godlie ceremonies that can be deuised; and yet al shal be nothing [u]. [u] *1.Cor.13,1,2.*

And would God that the Christians of our time, as wel the one sort as the other; (for alas they be diuided asunder) had put it wel in vre these former yeeres. For then should wee not see now so much hatred, hart-burning, crueltie, medling, sedition, part-taking, treason, trecherie, desire of reuenge, and other infinite mischeues that raigne among vs. Neither should blood haue bin shed after such a sort, and in so great aboundance as it is; and yet stil shalbe, vnlesse God vsing his absolute power restraine mens minds, which are now fiercelie bent, and fleshed one against another, as they may not bee able to bring their desires and passions to passe: and that they also on their side do suffer themselues to bee bowed by acknowledging their faults, and by hauing recourse to the remedie of repentance, which is ỹ onlie

meane

meane to appeaſe Gods wrath ſo kindled againſt vs; and (at a word) do turne their rage and crueltie into mildnes & charitie.

Marks of chriſtianitie.

And to laie foorth the matter yet more particularlie; the Chriſtians are thoſe which crucifie the fleſh with the luſts and affections thereof[x]. The children of God are they that are led by Gods Spirit[y], and not by the diuels ſpirit, nor by their owne affections. The faithful are they, which not onelie repenting themſelues truelie doo truſt in Gods mercy through Ieſus Chriſt, but alſo do exerciſe themſelues in al good works, and (as ſaith Saint Peter[z]) do indeuor to ſhew, in their faith, ſtrength; in their ſtrength, skil; in their skil, ſtaiednes; in their ſtaiednes, patience; in their patience, godlines; in their godlines, brotherlines; and in their brotherlineſſe, louingnes. The members of Chriſt, are they that take paine to frame and faſhion themſelues like to their head, as much as can bee in this life; aſſuring themſelues that it is not poſſible for the head to be of one wil, and the members of another[a]. Gods elect or choſen, are they that indeuor to be holie and vnblameable before him in loue.

[x] *Gal.* 5, 24.
[y] *Rom.* 8, 14
[z] 2. *Pet.* 1, 5. 6. 7.
[a] *Ephe.* 1, 22. 23.

Thoſe, thoſe be the marks whereby a man may & ought to diſcerne them from the vnbeleeuers, the heatheniſh, the vnholie, the children and lims of the Diuel, & finalie from al kinds of falſe Chriſtians.

In reſpect whereof it is not amis to alledge the ſaieng of S. Auguſtine. The wicked man (ſaith he[b]) may haue baptiſme, he may haue the gift of prophéſieng; hee may receiue the Sacrament of the bodie

[b] *Auguſt de laude charitatis.*

and

and blood of our Lord; he may beare the name of a Christian, & haue Christs name in his mouth; and he may haue other virtues: but charitie is the thing which the wicked cannot haue; it is peculiar to the true Christians. And therefore (saith he) Let euerie man examine himselfe what he loueth[c], and thereby he shal find to what citie he belongeth. If he loue the world and worldlie things, that is to wit, fleshlines, monie, or honor; he is a citizen of Babylon: but if he loue God, he is a citizen of Ierusalem. He is good and righteous, and therefore he must not doubt, but that God wil at that day, giue vnto him the crowne of righteousnes, *Amen.*

[c] 1. *Cor.* 11, verse, 28.

A. G.

WHEN THY KING IS THE SONNE OF NOBLES: ECCLES. 10. 17.
H BLESSED ART THOV O LANDE,

The first Booke of the *Imitation of* Christ.

Chapter.1.

That al worldlie things are vaine, and to be contemned.

HE which followeth me, saith Christ [a], dooth not walke in darknes, but hath the light of life: by which words we are inioined to imitate his manners, and conuersation, if we desire trulie to be inlightened, and deliuered from al blindnes of hart. [a] Iohn.8,12

Wherefore it is our parts most earnestlie to consider what the conuersation of our Sauior was.

The doctrine of Christ surpasseth al the learning euen of the best men [b] & a man indued with his Spirit, findeth an hidden, and heauenlie Manna [c] in his words: but for want of the Spirit of Christ [d] many though much they heare, yet litle they profit by the preaching of the Gospel. [b] Ioh.7,46. [c] Reu.2,17. [d] Ioh.14,26. Ioh.16,13.

Wherefore if any would fullie vn-

derstand, and with pleasure attaine to the knowledge of our Sauiours words, he must endeuor to frame his life after his example.

What auaileth it thee subtilie to dispute about the Trinitie, if thou lacke humilitie, and so displease the Trinitie?

Doubtlesse darke saiengs make not an holy man, but a vertuous life bringeth into the fauor of God.

For my part I had rather find my selfe conuerted from sinne, than cunninglie define what sinne is.

If thou hast the whole Bible, yea and the saiengs of al Philosophers too at thy fingers end, what art thou the better if thou be out of charitie, and the fauor of God?

Vanitie of vanities, and al is vanitie, saue onelie to loue, and to serue God sincerelie.

When al is done, the true wisdome is by contemning the world, to go on towards heauen.

It is vanitie for a man to seeke transitorie riches, and to trust in them.

It is vanitie to hunt after preferment, and to be puffed vp.

It is vanitie to folow and fauor the lustes of the flesh, which one daie thou

e 1. Cor. 13, 2.
f Eccles. 1, 2. Eccles. 12, 8.
g 1. Cor. 1, verse. 20.
h Mat. 6, 19. 20.
i Psal. 49, 6. 7. Psal. 52, 7. Eccles. 2, 9. Prou 11, 7.
k Pro. 16 18.
Psal. 52, 1. 5. Psal 62, 9.
l Prouer. 6, vers. 25, &c. Galat. 5, 16. 1. Cor. 10, 6.

thou wilt rue ful greeuouslie.

Vanitie it is to desire a long life [m], and not to care for a good life [n].

It is vanitie to behold the time present, & not to foresee what wil come hereafter [o].

And vanitie it is, to couet those things which passe awaie most swiftlie [p], and not to hasten thither where is ioy without end [q].

Forget not the prouerbe [r], The eie is not satisfied with seeing, nor the eare with hearing.

Wherefore endeuor thou to withdrawe thy selfe from the loue of this world [s], and looke on thinges which are not seene [t]. For they which giue the raines to their desires [u], both defile their consciences with sinne, and slaie their soules through Gods displeasure [x].

[m] Wisd.4,8 9.
[n] Rom.8,12 13.
[o] Sira.18,23
[p] 2.Pe.3,10
[q] Reu.5,16, 17.
[r] Eccles.1,8
[s] Ioh.2,15. Colos.3,1. 2.
Hebr.11,14. 15. 16.
[t] 2.Cor.4,18
[u] Iam.1,14 15.
[x] Wisd.1,3. 22. 15.

Chap.2.
Against vaine-glorie in spirituall things.

ALL men naturally desire to knowe: but what is knowledge without the feare of God [a]? The simplest coun-

[a] 1.Cor.13. 2. 3.
2.Cor.8,7.

try swaine fearing God, is better than a proud Philosopher which stareth vpon the stars, and careth not for himselfe [b].

[b] Luk. 12, 56 57

He which knoweth himselfe thoroughlie, esteemeth of himselfe but lightlie [c], and waieth nought the praise of men.

[c] Luk. 18, 13

If I had al knowledge and had not loue [d], what would that profit me afore God, who wil iudge me according to my deeds [e]?

[d] 1. Cor. 13, 2
[e] Psal. 62, 12 Matt. 15, 27 Roma. 2, 6.

Studie not ouer erneſtlie for knowledge: for that is but a vexation of the Spirit [f], and a deceiuing of the mind.

[f] 2. Cor. 5, 10. Reue. 22, 12 Eccle. 1, 17. 18

For learned men commonlie would be knowne, and counted wise [g].

[g] 1. Cor. 8.

Manie things there be which knowen but little, if they doo any thing, profit the soule, and he is extremelie foolish, that casteth his mind vpon anie thing which tends not vnto his euerlasting welfare [h].

[h] Mat. 6, 33 Luk. 12, 31.

Much words doo not satisfie the mind; but a good cõscience is a [i] continual feast, and maketh a man with boldnes to approch before God [k].

[i] Pro. 15, 15. 1. Pet. 2, 19.
[k] 2. Cor. 1, verse, 12. 1. Iohn 3, 20 21.

By how much thou knowest mo, and better things than other men, by so much shal thy paines be greater,

and

and more greetious [l] than others, vnles thou liue by so much better than other folks.

So then let none art, nor knowledge make thee proud; but hauing knowledge be thou more humble [m].

And if, in thine opinion, thou knoweſt much [n], know thou that far moe things there be which thou knoweſt not: and neuer be proud, man, but confeſſe thine ignorance.

Why preferreſt thou thy ſelfe bee fore others [o], ſeeing that manie there be better learned, and more skilfull than thy ſelfe?

If thou wilt be learned, and knowe in deede, then ſtudie to be vnknowen, and to be obſcure [p].

For the true & perfect knowledge, is to know and debaſe our ſelues: and he which wil eſteeme lightly of himſelfe, & greatlie of others [q], is doubtles a wiſe, and perfect man.

When thou ſeeſt one openlie to offend [r], and greeuouſlie to tranſgreſſe, conceaue not by and by better of thy ſelf than of him: for thou knoweſt not how ſoone thou maieſt fal thy ſelfe [s].

For in verie deed we are al fraile [t]: but think none more fraile than thy ſelfe [u].

[l] Luk. 22, 17
Luk. 19, 23, 24.
Iames. 4, 7.
[m] Eccl. 1, 13.
Rom 11, 20.
[n] 1. Tim. 6, 3 4.
[o] Iere. 9, 23
1. Cor. 1, 19. 20, &c.
1. Tim. 1, 7.
[p] 1. Cor. 2, verſe, 1, &c.
[q] Phil. 2, 3.
Rom. 10, [p] 3
Matt 18, 4.
Mat. 22, 23.
[r] Rom. 11. verſ. 17, &c.
Roman. 14, verſe, 1, &c.
[s] 1. Cor. 10, verſe, 12.
[t] Iames. 3, 2 13.
[u] Galat. 6, 1.

Chap. 3.

Of true knowledge, or knowledge of the truth.

HAppie is that man, whom the truth it selfe [a], not letters, nor figures which vanish, doth teach. For our owne opinions and senses do manie times deceiue, and seldome profit vs.

[a] Wisdo. 9, verse. 4, &c. 17. Iohn. 14, 6.

What auaileth it subtilie to dispute about obscure and darke things [b], the ignorance whereof shal be no hinderance vnto vs at the daie of iudgement [c]?

[b] 1. Corin. 2, verse. 1, &c. [c] 2 Cor. 2, 6 3. Cor. 23, 2.

Certeinlie it is egregious follie to bend our wits vnto curious and hurtful things, neglecting profitable and necessarie matters: to haue a thorow insight in prophane affaires, and to haue no sight at al in Gods wil, and word [d].

[d] Mat. 13, 13

What should we passe for tearmes, and questions [e]? For he is rid from sundrie opinions, whome the euerlasting word doth speake vnto.

Mat. 23, 16. 17, &c. [e] Titus. 3, 9 2. Tim. 2, 16

For by one word al thinges were made [f]; and one word al speake; one worde which was in the beginning speaketh

[f] Iohn. 1, 3. 2. 1. Heb. 2, 10.

speaketh vnto al, without whome no man [g] can either iudge, or vnderstand the truth.

[g] Luke 10, verse, 22.

Now he, to whom al things are but one thing, which draweth vnto one thing al things, and seeth al things in one thing [h], doubtles abideth both constant in mind, and continuallie in God.

[h] Ioh. 17, 21

O God which art the truth [i], make me one with thee in perpetual charitie [k];

[i] Iohn 14, 6.
[k] 1. Ioh. 4, 16

Manie times to read much, and to heare much it irketh me: whatsoeuer I can either wishe or desire, it is in thee [l].

[l] Mat. 23, 8, 10.

Al teachers be ye silent [m], & al creatures hold your peace [n], but speake, Lord, speake thou onlie vnto me. For the nigher one is to himselfe, and the lesse he wandereth abrode, the more easilie he conceiueth, and the more excellent things, bicause he taketh the light of his vnderstanding from aboue.

[m] Zac. 2, 13
[n] Hab. 2, 19.

A pure mind and a constant is not distracted diuerse waies, because it dooth al things to the glorie of God, & laboreth earnestlie to be free from selfe-loue [o]. For what doth more hinder and hurt a man, than the vnrulie

[o] Matth. 6, verse. 22, &c.

affections of the mind [p].

A good and godlie man before hee goeth about any matter, consulteth first with himselfe [q]; and is neuer drawne awaie by wicked affections, but maketh them to serue at the commandement of reason.

Of al combats the soreest is to conquer our selues; and of al cares the cheefest should be to waxe strong against vice, and continuallie to profit more & more in vertue, and holines [r].

The greatest perfection of this life is not without imperfection [s], & when we are best learned, we are ignorant in many things [t].

To conceiue modestlie of our selues [u] is a readier waie vnto happines, than earnestlie to studie to bee deepelie learned [x].

And yet is not science, or knowledge to be contemned, because beeing rightlie considered it is good, and alowed of God [y]. But for al that, the goodnes of a man [z] is better than his knowledge, and a good life is to bee preferred afore learning [a].

But bicause manie desire to know, rather than to please God, it falleth out commonlie that they er; & reape either no frute, or verie little by al their

[p] Eph. 4, 22. Iames. 1, 13. 14.
[q] Sirac. 37, verse, 16.
[r] Eph. 4, 11. 12. 13, &c.
[s] Colos. 1, 9. 10, &c.
[t] Colos. 2, 1. 2. 1. Pet. 2, 12. 2. Pet. 3, 18.
[u] Roman. 7, verse, 18
[x] 1. Cor. 13, verse. 9, &c. [u] Pro. 3, 34. Galat. 6, 3. [x] 1. Cor. 13, verse, 2.
[y] 2. Cor. 12, verse, 8. 1 Cor. 1, 5. 1. Tim. 4, 6.
[z] Pro. 19, 22 2. Cor. 1, 12.
[a] Sira. 19, 23

their studie [b].

Now would they be as earnest in rooting out vices [c], and in planting vertues, as they are diligent in proposing questions, certainlie both the rude multitude would be more vertuous, and the learned sort more sage than they are.

Assuredlie at the daie of iudgment we must tel, not what we haue read, but what we haue doone [d]; and how religiouslie we haue liued, not how rhetoricallie we haue persuaded.

Go to then, where be now those masters so famous, and so pointed at in their life time [e]: whose places such haue, as perhaps neuer think on thē? In their life time who but they? now where are they? So quicklie vanisheth the glorie of the world [f]. Now if they had liued according to their knowledge (and knowne rightlie the word of God) then had they studied to their euerlasting praise & profit [g].

Alas, how manie euen of the learned sort perish in this world for lack of the feare of God [h]; And bicause they couet to be rather famous than virtuous, they are carried awaie with vaine imagination [i].

So that in truth he which loueth

[b] 1. Cor. 4. 19. 20.
[c] Matt. 3, 7. 8. Matthew 7. vers, 15. &c. Mar. 12, 35. 34.
[d] Matt. 25. vers, 34. &c. Rom. 2, 6. 2. Cor. 5. 10. Reu. 22, 12.
[e] 2. Cor. 1, 20
[f] Eccles. 1, verse. 2, &c. Eccles. 2. verse. 1, &c.
[g] Psal. 112, 6
[h] Esai. 28, 13 14. Esai. 33, 18. 1. Cor. 1, 20. 21, &c.
[i] Roman. 1, vers. 11, &c.

much [k], is famous, he which despiseth glorie [l], is glorious; he which humbleth himselfe, is honorable [m]; hee which counteth al things but dung to win Christ [n], is prudent; & he is learned indeed, which abandoneth his owne wil, to doo the wil of God [o].

[k] Col 3, 14. Ephes. 3, 17. 19.
[l] Matth. 23, verse. 8, &c.
[m] Matt 18, 4. Pr. 15, 33. Luk. 18, 14.
[n] Phil. 3, 8.
[o] Ioh 7, 16, 17. 18.

Chap. 4.

Wisedome must be vsed in al our dealings.

Beleeue not euerie saieng or spirit [a], but examine the matter wisely by the word of God.

[a] 1. Ioh. 4, 1.

For, alas, naturallie we are giuen [b] both to thinke and speake rather il, than wel of others.

[b] Gen. 6, 5.

But good men beleeue not euerie mans words; because they know how that we are prone alwaies vnto euil [c], and that the best offendeth with his toong [d].

[c] Gen 8, 21.
[d] Ps. 116, 11. Sirac. 19, 16. Iames. 3, 2.
[e] Tob. 4, 18 Iames. 1, 19

It is a point of great wisedome to be neither headie [e] in our actions, nor obstinate in opinion [f]. As great wisedome is it, neither to beleeue euerie mans words [g], nor by and by to rehearse that which hath bin told [h].

[f] Pro. 17, 12.
[g] Ioh. 22, 11. 12 Sirac. 12, 4 Pro. 17, 4.
[h] Sirac 19, 7 8.

Take

Take counsell of a godlie man [i], whom thou knoweſt to keepe the commandements of God: and folow the counſel of the wiſe [k] before thine owne fanſies. A good life maketh a godlie wiſe man [l].

[i] Sirach. 17 verſe, 12. Prou. 2, 20.
[k] Prou. 12, 15
[l] Prou. 9, 19.

The more a man humbleth himſelf afore God [m], the more wiſe he is and quiet in al his affaires.

[m] Prou 1, 4 Prou 15, 33. Sirac. 3, 20.

Chap. 5.

How to read and ſtudie the holie Scriptures with *profit.*

LOoke in the holie ſcriptures for truth, not for eloquence: & reade them with that mind wherewith they were written, for thine euerlaſting profit [a], not for a poliſhed phraſe.

[a] Ioh. 5, 39. 1. Tim. 3, 16. 17.

Studie as wel godlie books, though they be rude [b], as workes both eloquent for ſtile, and profound for method.

[b] 1. Corin. 1. verſe. 17, &c 1. Cor. 2, 13. 2 Pet. 1, 16. Rom. 1, 16.

Reſpect not in the autor either learning or ignorance, but let ỹ pure lone of the ſimple truth allure thee to read [c]: and neuer marke who ſpeaketh, but what is ſaid.

[c] Pſal. 43. 3. [d] Pſa. 89, 48 Pſal. 49, 104

Men die [d], but the worde of God ſhal

[c] Esai.49,8. Psal.100,5. Psal.117,2. [f] Gala.2,6. 2.Pet.1,17. Deut.10,17.

shal stand for euer [c]: and God sundrie waies speketh vnto vs not respecting our persons [f].

Manie times through our own curiositie we profit little in the reading of good bookes, whilest we stand to discusse those things, which ought simplie to be ouerpast.

[g] Esai.66,2. [h] Ier.9,23,24. 1.Cor.1,29,31.

If thou desirest to reape commoditie, reade with al humilitie [g], simplicitie, and zeale: and neuer couet to be counted learned [h].

[i] Sirac.6,36 Pro.13,20.

Be questioning alwaies with godlie men, and hearken with silence vnto their saiengs [i]; be not offended with the darke speach of thine elders, for they neuer speak without cause why.

Chap.6.

That inordinate and carnal affections must be mortified.

[a] Pro.18,14. Esai.48,22. Iames.1,13,14,15. [b] Pro.13,10,25. Prou.15,6. Eccles.5,9. [c] Matt.5,3. [d] Mat.11,29 [e] Pro.1,16 Mat.11,30.

WHen soeuer a man doth couet a thing immoderatelie, straightwaie his minde is out of quiet [a].

The proud & the couetous be euer vexed [b]: but he which is poore [c], and meeke in spirit [d] liueth at great ease [e].

He which doth not mortifie the inordinate

ordinate affections of his mind [f], may easilie be carried awaie to wickednes, and with trifling things be ouercom.

He that is weake, worldlie, and carnal [g] can no waies withdraw himselfe from earthlie desire [h]: and therefore when he resisteth them, it greeueth him; when he is contraried, he fretteth, and if he fulfil his mind he sinneth, and by and by doth wound his conscience [i], bicause he foloweth his desires, which in steede of that peace which he looked for, bring continual disquietnes [k].

Wherefore the true quietnes of mind is attained, not by folowing, but by resisting wicked affections [l], & remaineth in him which is feruent, and godlie zealous [m], not in carnal, and worldlie men [n].

[f] Rom. 8, 13. Galath. 6, 8. Colos. 3, 5.
[g] Rom. 8, verse, 5. &c.
[h] Galath. 5, vers. 17, &c.
[i] Iames. 1, 15
[k] Pro. 14, 13. Esai. 57, 20. 21.
[l] 1. Pet. 2, 11
[m] Gal 5, 22
[n] Rom. 13, verse, 14.

Chap. 7.

Against vaine hope, and vaine glorie.

IT is a vaine thing to trust either in man [a], or in anie other creature [b].

Be not ashamed to be in subiection to others [c] for Christes sake,

[a] Psalm. 62, verse, 1, &c. Ierem. 17, 5.
[b] Psal. 29, 7. 8.
[c] Gala. 5, 13 26,

d Mat. 5, 3. sake, nor if thou be poore in this present life d.

Depend not vpon thy selfe, but put
e Prou. 3, 5. Psalm. 2, 12 thy confidence in the Lord e. Doo thy
f Matth. 25, verſ. 14, &c. part notwithstanding, and GOD wil blesse thine endeuor f.

Trust not to thine owne knowlege,
g Psal. 118, 8 neither doo thou repose anie confidence in the wit of man g but onlie in
h Psal. 56, 11 i Iames. 4, 6 the Lord h which exalteth the humble, and bringeth downe the proud i.
1. Pet. 5, 5.

k Ier 9, 23. 24 Glorie thou neither in thy riches k, if thou haue much, nor of thy friends,
1. Cor. 1, 31. if they be mightie, but in the Lord,
l Iam 1, 17. Rom. 8, 32. who both giueth al things l, & gladlie would giue himselfe afore al things.

m Ier. 9, 23. n Iob 2, 7. Iohn. 14, 2. Psal. 39, 11. Be thou proud neither of thy beautie, or bigneſſe m. For a little sicknes doth both deforme the one, and consume the other n.

Like not ouerwel of thy selfe, if thou haue a good wit, least thou offend God therby, which gaue whatsoeuer good thing thou hast by nature o
o 1. Cor 4, 7 p Luk. 16, 11 12. Matth. 7, 3. 4. q Iohn, 2, 25 Rom 8, 27. Psalm. 7, 9. r 1. Sam. 16, verſe. 7. Thinke not thy selfe better than other men p, least God, who knoweth what is in man q condemne thee vterlie for thine arrogant conceit.

Doost thou wel? Take heede of pride, God iudgeth not as man doth. r. For that commonlie displeaseth him,

him, which pleaseth man[f].

If thou hast anie goodnes in thy selfe, thinke that another hath more[t] so shalt thou alwaies reteine the true modestie of mind.

To debase thy selfe euen vnder al men, can neuer hurt thee, but to prefer thy selfe afore one man, may easilie condemne thee[u].

The humble man is alwaies in quiet[x]: but the hautie mind fumeth commonlie with indignation[y].

[f] Esai 55, 8. 9.
[t] 1. Cor. 13, verse, 4.
[u] Luk. 18, 11 12. 13. Mat. 20, 11. 11.
[x] 1. Pet. 5, 5 6.
[y] Iames. 4, 1 2.

Chap. 8.

What companie is to be folowed or refrained.

OPen not thine hart vnto euerie man[a], but communicate thine affaires with the wise and godlie[b].

Acquaint thy selfe with reuerend old men[c], & delight not much in the companie of youth and strangers.

Flatter not the welthie[d], and take heede of the mightie[e], ioine thee to thine equals[f] which are godlie[g], and do that which is honest[h], and for the publike welfare[i].

Be familiar with no woman vnlawful-

[a] Sirac. 8, 19
[b] Sira. 37, 12
[c] Sirac. 8, 8.
[d] Sira. 13, 24
[e] Pro. 23, 3. Sira. 13, 10.
[f] Sira. 13, 16. 17, &c.
[g] 2. Sam, 22 verse, 26. 27. Psal. 18, 25. 26.
[h] 1. Tim. 2, 2
[i] Ephes. 4, verse, 11, &c.

k Prou. 5, 3. 8. lawfullie k; but generalie commend as manie as are good l.

l Pro. 31, 39, 1. Peter, 3. verse. 6, &c. Wish to be familiar but with God onelie, and his holie angels m; & vterlie auoide the companie of some men n.

m Phil. 3, 30 n Pro. 22, 24 Prouer. 23, verse, 6, &c. Haue peace with al men o, but not familiarlie p.

20 21 Pro. 29, 24. Sirac. 19, 3. Manie times it falleth out, that we loue a stranger through the report of others, whom afterwards we hate hauing tried his conditions. And manie times we displease other by our lewd behauior, whō we thought we should

o Rom. 12, verse, 18. 1. Thes. 3, 12 p 1. Corin 5, verse. 9, &c. Psal. 26, 45. please right wel, if we had but their acquaintance.

Chap. 9.
Of obedience, and subiection.

IT is greatlie for our behoofe to liue vnder others q, not as we list our selues; and at more ease liue subiects, than rulers.

q 1. Pet. 2, 13 14.

b Ephe. 6, 6 Colo. 3, 22. Manie obeie for feare b rather than for loue; and grudginglie not gladlie. But such can neuer haue the libertie of mind, before they obeie both for conscience

conscience [c], and for the Lords sake [d].

Whereſoeuer thou becommeſt, looke neuer to liue at eaſe, vnleſſe thou keepe thy ſelfe within thy calling, and obeie thy ſuperiors.

The opinion, and change of places hath deceiued manie a man.

Euerie man by nature would followe his owne mind, and fauoureth ſuch as are of his opinion: but, if we feare God, we wil ſometime change our minds for quietnes ſake [e],

For who is ſo wiſe, that he knoweth al things [f]? Therefore truſt not too much vnto thine owne opinion [g], but willinglie giue eare to the iudgment of others [h].

And albeit thou ſtand in a good matter: yet if it be more expedient to haue it otherwiſe, alter thy mind, and thou ſhalt doo better [i].

I haue heard manie times that it is eaſier, yea better to heare, and take, than to giue counſel [k]: & he bewraieth his pride, and pertinacie [l], which wil ſticke in an opinion, though it be good, if wiſer than himſelfe through deeper iudgement and circumſtances would haue it altered.

[c] Rom. 13, 5
[d] 1. Pet. 2, 13
[e] Pſal. 34, 14 Rom. 12, 3: Romans, 14 verſe, 1, &c.
[f] Rom. 12, verſe, 6, &c. 1. Cor. 12, verſe, 8, &c.
[g] Prou. 3, 5. 7.
[h] Pro. 12, 8. 15.
[i] 1. Cor. 9, verſe, 1, &c. 19, &c.
[k] Pro. 17, 27 28
[l] Pro. 21, 29.

Chap.10.
Against idle meetings, and vaine talke.

Hun the common meetings of men[a], as much as thou canst. For to talk of worldlie matters[b] doth greatly hurt vs, meane we neuer so wel.

[a] Matth.14, verse, 23.

[b] Pro.10,14.

The reason is. We are easilie drawn awaie with vanitie. And for my part I haue wished manie times that I had bin both silent, and absent.

Now if anie would examine the cause why so gladlie we chat, & prattle togither, seeing we seldome speak without offense to God, and hurt to our conscience, hee shal find it to be euen comfort forsooth, & recreation. For the more earnestlie we couet, & desire a thing, or the more certainlie we knowe anie euil to be towards vs, the more vehementlie wee loue to talke and think e thereof, albeit commonlie to smal profit and purpose.

For this outward comfort doth not a litle hinder the inward consolation.

[c] Ma.26,41

[d] Matth.12, verse. 36.

Wherefore we are to watch and praie[c] that wee spend not the time idlelie[d]: and if we wil, or must of necessitie

ceſſitie ſpake, let our ſpeech be good to the vſe of edifieng [c] that it may miniſter grace vnto the hearers.

[c] Eph. 4, 29.

To babble much we ſhould not vſe, both becauſe the cuſtome thereof is naught, and for that in manie words there cannot want iniquitie [f]. But godlie ſpeech greatlie auaileth to a virtuous life [g], eſpecialie where men of like mindes and ſpirit are coopled together in the Lord.

[f] Pro. 10, 19.
[g] Pro. 10, 11. Prou. 18, 21. Luke. 6, 45.

Chap. 11.

How to come to quietnes in mind and to a godlie life.

WOuld wee not intermedle [a] with other mens doings, and saiengs, we might liue at great eaſe & quietnes. But how is it poſſible, that he ſhould be quiet, which buſieth himſelfe with thoſe matters that touch him not? which picketh occaſions to go abroade, and little or ſeldome can keepe himſelfe at home? Bleſſed are the meeke [b] for they haue much reſt [c].

[a] 1. Tim. 5, verſe, 13.
[b] Matt. 5, 5.
[c] Matt. 11, verſe, 29.

In old time manie attained vnto ſingular perfection, and were zelouſlie

lie addicted to the contemplation of heauenlie things. And how so? They
[d] Colos. 3, 5 mortified their earthlie members [d].
2. Pet. 2, 4. We loase the bridle to al beastlie desires, and care altogither for tempo-
[e] Luk. 21, 44 ral trash [e]. Sildome, if at al, we subdue
1. Corint. 7, our affections in deed, neither desire
vers. 32, &c we to profit more and more dallie in wel dooing. If therfore we remaine in religion either cold, or lukewarme [f],
[f] Reu. 3, 15. what maruel?

But were we dead vnto our owne
[g] Rom. 6, 2: selues [g], and not entangled inwardlie
1. Pet. 2, 10: with perturbations; doubtles we shuld taste the vnspeakeable sweetenes of a godlie life, and be inflamed with a burning desire of celestiall things.

For in verie deed the greatest, if
[h] Rom. 6, 12 not the whole, let from godlinesse is,
Romans. 7, bicause we are in bondage to vile af-
verse, 4, &c. fections [h], and labor not to folowe
Romans. 8, the footsteps of the faithfull.
verse, 1, &c:

Hence it is, that if we be neuer so lightlie touched with aduersitie, we
[i] Luk. 8, 43: are maruelouslie dismaied, and seeke
Mark. 5, 26. helpe of man [i], which commeth from
Esai. 30, 16. the Lord [k].
[k] Psal. 44,
verse, 1, &c. Now would we keepe our places [l]
[l] Eph. 6, 10. like valiant soldiers, the Lord would
[m] 1. Cor. 18, helpe vs from aboue. For he is readie
verse, 13. to assist them which serue him [m], and
wil

wil giue vs victorie, if we fight his battel[n]. But if we place our religion in doing these outward things, in short time our religion with them wil vtterlie decaie. [n] Iam. 1, 12. [o] Col. 2, 23.

Wherefore the axe must be laide vnto the roote[p], and our wicked affections cut off; which is the onelie waie to find rest for our soules. [p] Mat. 3, 10.

If euerie yeere we would roote out a vice from our minds, oh how quicklie should we proue good men! But alas we see by experience, that after manie yeeres we are woorser than when at the first we professed religion. And he is an holie man counted now a daies, which can reteine a part of his first & former zeale: yet should the fire of godlinesse increase dailie, and be inflamed more and more.

The remedie whereof is, at the beginning to straine our selues, so shal we afterward do al things at pleasure.

I confesse in deede it is hard to leaue old woonts[q]: and as hard, yea harder for a man to bridle his affections. At the beginning therfore striue with thine inclination, and leaue a wicked custome, lest otherwise when you would you cannot so easilie. For it is impossible that we should vanquish [q] Luk. 9, 59.

quish & subdue mightie, which cannot ouercome light & trifling things.

Oh, if thou wouldst consider what quietnesse to thy selfe, and ioy to others thou shouldest bring by godlie and good behauiour [r], doubtlesse thy chefest care would be, how to liue in the sight of God religiouslie, and honestlie in the eies of man.

[r] Luk. 15, 7, 10.

Chap. 12.
Of the profit gotten by aduersitie.

IT is good for vs, sometime to suffer affliction. For it maketh vs to knowe our selues in this world [a], and to repose no confidence in anie creature [b].

It is good for vs sometime to be il spoken of [c], & il thought of, although we deserue not the same. For that bringeth to humilitie [d], and driueth from pride. And the more earnestlie we cal for the testimonie of God in our conscience [e], when we are contemned among men, & of no credit.

So that euerie man ought so to depend vpon God [f], that he needs not care

[a] Ps. 119, 67, 71
[b] 2. Chr. 10, verse. 7. Psalm. 118. verse 5, &c. 2, Cor. 1, 9.
[c] Mat. 5, 11.
[d] 2. Sam. 16, verse. 10. 11. 12. Rom. 5, 3.
[e] Rom. 8, 16 17. 1. Pet. 4, 14. 1. Iohn. 5, 21
[f] Psalm. 94, vers. 17, &c. 2. Cor. 1, 9.

are for anie worldlie comfort.

For a good man the more he is troubled, either outwardlie in bodie, or inwardlie in mind, the more he considereth how greatlie he standeth in need of Gods assistance, without which he seeth he can doo no good [g]. Then he sorroweth, and sobbeth, and desireth to be deliuered from miserie; then it greeueth him to liue anie longer [h]; and wisheth to be loased, and to be with Christ [i]; and then hee perceiueth ful wel, that in this life we cannot find perfect peace, and securitie [k].

[g] Phil.2,13.

[h] Rom.7,21
[i] Phil.1,24.
[k] Ioh.16,20 Reue.7,16. 17

Chap.13.

That no man either is, or hath bin without tentation, and how both to suffer and resist the same.

AS long as we liue in this world, we cannot be without tentations, and troubles. And that made Iob to cal maus life here on earth [a].

Wherefore it standeth euerie man vpon to thinke hereof, and to watch in praier [b], that the diuel haue no vantage against vs, which neuer sleepeth,

[a] Iob. 7, verse.1, &c.
[b] Mark.13, verse, 33, 37. Matth. 26, verse.41,&c

peth, but rangeth about alwaies seeking whom he may deuoure [c].

The best man is tempted sometime [d]; and to be vtterly without tentation it is impossible.

Yea expedient is it sometime that we be tempted [e], though we like not thereof [f]: for thereby we are humbled, purged [g], and instructed [h].

Al the holie fathers haue endured tentation, and bin schooled thereby [i]; but they which fainted vnder the same, are vtterlie cast awaie [k].

There is no calling so holie, nor place so solitarie, but you shal find there both troubles to trie you, and aduersitie to disquiet you; no, let not man looke in this life to be free from tentation. For we haue that in our selues which tempteth vs [l], insomuch as wee are borne in concupiscence, and conceiued in sinne [m].

Tentations come vpon tentations, miseries vpon miseries, and alwaies we haue somewhat to suffer: bicause we are falen from the state of our felicitie [n].

Manie whilst they shun some troubles, fal into woorser [o]. For they are not auoided by flight one lie [p], but by patience [q]; and true modestie maketh

[c] 1. Pet. 5, 8. Reu. 12, 12.
[d] Sirac. 2, 1.
[e] 2. Cor. 10. verse, 13 Hebr. 12, 8
[f] Iames. 1, verse, 2, &c.
[g] Hebr. 12, verse, 11. Psa. 119, 67. 71.
[h] Iob 5, 17. 18. Wisd. 3, 5.
[i] Hebru. 12, verse, 5, &c. Sirac. 18, 12. 1. Pet. 1, 6. 7. Iudit. 8, 25. 26, 27.
[k] Luk. 8, 13. Hebr. 12, 8.
[l] Iam. 1, 14. 15.
[m] Psal. 51, 5 Gen. 2, 24
[n] Matth. 26 verse. 70, &c. Mat. 26, 56
[o] Esai. 30 18 Luk. 21, 18.
[p] Iames 1, 2. 3.
[q] 12.

keth to preuaile ouer enimies.

He which onelie outwardlie ſhunneth tentations, and plucketh not vp ỹ roote from whence they doo ſpring; is ſo far from eſcaping them, that they aſſaile him the ſooner, and make him much woorſer than he was before [r].

By ſufferance, through Gods grace, thou ſhalt more preuaile [f], than by ſtubbernes and reſiſtance [t].

In thy troubles vſe counſell. If thy neighbor be afflicted, giue him no ill words [u], but comfort rather [x], which thou wouldeſt haue thy ſelfe, if thou wert in his caſe.

The cauſe of all wicked tentations is vnconſtancie of mind, and lacke of faith [y]. For as a ſhip without a ſterne is carried to and fro with wind and weather: ſo the wauering [z], and vnconſtant man is diuerſlie tempted.

As fire trieth iron, ſo tentation trieth man [a]. What we are able to do we know not manie times: but what wee are, tentation ſhewes [b].

To auoid tentation, it is good to be circumſpect at the beginning of the ſame. For the enimie is the more eaſilie ouercome, when we ſhut the doore of our vnderſtanding againſt him, and meet him at the threſhold

[r] Matth. 12, verſe, 45. Hebr. 6, 4. 5. 6. 2. Pet, 2, 20. 21.
[f] Roman. 5, verſe, 3, &c. Iames. 1, 12.
[t] 1. Cor. 10, verſe, 10.
[u] Galat. 6, 1.
[x] Iob. 6, 14.
[y] Mat. 8, 26. Matt. 14, 31
[z] Iam, 1, 6. 8.
[a] Wiſd 3, 6. Sirach. 2, 5. 1. Pet. 1, 7.
[b] 1. Cor. 3, verſe, 13: Iames. 1, 12.

as soone as he begins to knocke. And therefore said a certeine Poet right wel to this effect [c]:

If thou beest sick, preuent the worst,
And seeke for remedie at the first.
For when a sicknes hath taken root,
If thou take physicke it wil not boot.

[c] Ouid in his 3 book de Arte amandi.

Learne before thou speake, and vse physick or euer thou be sicke. Sirach.18.18

For first cõmeth into our minds a bare cogitation of euil; then followeth a strong imaginatiõ; out of which proceedeth a wonderful delectation; wicked motions, aud assent vnto sin: and so by litle and litle the malicious enimie entreth in, when at the first he might easilie be kept out.

The steps to sinne.

Wherby this we get, that the longer we tary before we resist, both we are ỹ weaker when we doo resist, & our enimie ỹ strõger whom we must resist [d].

[d] Iam.1.14.15.

Some as soone as they begin to amend their liues, others at their end, & diuers al their life time are tempted, and afflicted: againe there bee, which are but lightlie assalted, which thing God, who worketh al things for the salfetie of his elect [e], bringeth to passe according to the wisedome, and equitie of his heauenlie wil.

[e] Rom.8.28

And therefore we must not despaire, when we are tempted, but so much

much the more earneſtlie praie vnto God that he would vouchſafe to help vs in al extremities, and, according to ỹ words of Paule [f], giue iſſue that we maie be able to beare our tentation. [f] 1.Cor. 10, verſe, 13.

So then in al tentations, and troubles let vs humble our ſelues vnder the mightie hand of God [g]. For hee exalteth the humble and meeke [h]. [g] 1.Pet.5, 6. Iame.4, 10. [h] Iam. 4, 6. Prou. 3, 34.

In aduerſitie man is tried [i], how he hath profited in wel doing, and ſo he getteth not onlie fauor before God [k], but alſo fame among men. For it is no great thing for a man in proſperitie to ſeeme deuout, and zelous: but hee which continueth patient in the time of aduerſitie [l], wil doubtles proue a perfect man. [i] 1.Co.3,13 [k] 1.Pet.1, 6. 7. [l] Rom.5, 3. Iames.1, 3.

Manie ouercome great troubles; which are ouercome by ſmal, and dailie: but ſuch cannot truſt to themſelues in great, which are ſo weake in trifling things.

Chap.14.

Againſt raſh iudgement.

LOoke into thy ſelfe, and iudge not other men [a]. For in iudging other we labor vainelie, erre cõmonlie, and [a] Matth.7,1 Luk.6, 37.

[b] Iam. 4, 11. [c] 1. Cor. 11, verſe, 31.

eaſilie offend [b]: but in iudging and examining our ſelues [c] we reape ſingular commoditie.

As we fanſie a thing, ſo we iudge thereof: and blinded with priuate affection wee commonlie giue parcial ſentence [d].

[d] Rom. 2, 1.

Now were the loue of God alwaies, and our onlie guide, our ſenſes, which are enimies to truth, would not ſo eaſilie trouble vs. But commonly ſomwhat either lurketh within, or chanceth without, which carieth vs awaie.

Manie in their doings vnwittinglie ſeeke themſelues; which are ſo long quiet in mind, as they enioy al things according to their wiſh: but if anie thing fall out otherwiſe than they would, they chaſe, fret, & fume.

Great diſſention riſeth manie times euen among friends, and countrimen, yea among the godlie and zelous too through diuerſitie of opinions. For, ſuch is our nature, wee can hardlie breake an old cuſtome: and farther than he ſeeth no man wil gladlie go. But if we cleaue, or depend more vpon reaſon and ſenſe [e], than vpon that virtue which bringeth vnder the obedience of Chriſt, let vs neuer looke to be inflamed with the light of Gods holie

[e] Iohn. 3, 3. 4.

holie Spirit. For God will bee serued not with a peece of man, but with whole man [f]; neither doth he alow reason to iudge of religion. [f] Deut.6, 5. Luk.10, 27. Mark.12, 29 30 Matt.22,37

Chap.15.

Of the works of charitie, and how to doo good works.

WE ought not to doo wickedlie for any thing [a], not for anie mans sake [b]: albeit in respect of the weake [c] a good worke may be vndoone sometime, or doone otherwise. And that is not to neglect a good worke, but leaue one good worke to doo a better. [a] Rom.3, 8. [b] Ro.8, 38. 39. [c] 1.Co.9,20 21. 22.

If thou haue not loue, thine outward deeds profit nothing [d]; if thou haue loue, be thy works neuer so smal, and simple, they profit much. For God respecteth not what is done, but how, & with what affection a thing is done [e]. [d] 1.Co.13,3 [e] Luke. 7. vers,40,&c.

He doth much that loueth much [f]; he dooth much that doth a thing as it should be don. [g] And he dooth so, that seeketh the common welfare before his owne profit [h]. [f] Luk.7,47. [g] Mat.26,10 [h] 1.Co.13,5

It manie times seemeth a charitable deed, which indeed is a carnal. For that which is doone, as commonlie Carnal works, what.

works are done, either of affection; or desire of gaine; or hope of reward; which are carnal inclinations, is doubtlesse a carnal, and not a charitable worke.

Fruits of charitie.

A man indued with perfect charitie serueth not his owne turne, but onlie in al things seeketh the glory of God [i]: He enuieth not [k]. For he loueth no priuate ioy [l]; neither wil reioise in himselfe, but in the Lord [m]: whose blessing he desireth before al things. He ascribeth no goodnesse vnto any, but acknowledgeth al things to come of God, from whom euerie good gift, & euerie perfect gift dooth proceed [n], and in whom al the saints doo rest in perpetual blisse [o]. Finallie he which hath but a sparke of this true charitie, accounteth al worldlie thinges but meere vanitie [p].

i 1.Ioh.2,15 16. 17. Iames.4. 4.
k 1.Co.13,4
l Iere 9, 23.
m 1.Co.1,31
n Iam. 1, 17.
o Reu.7,15 16. 17.
p Eccles. 1, verse.3, &c. Philip.3, 8.

Chap.16.

That men which offend must be borne withal sometime.

THat which thou canst not amend neither in thy selfe, nor others, must patientlie be suffered [a], til GOD otherwise worke [b].

a 1.Thess.5, verse, 14.
b Esai.30,18 Luk.21,19.

Thinke

Thinke with thy selfe, that perchance God dooth it to trie thy patience[b], without which our merits doo litle auaile: notwithstanding in thy troubles thou oughtest to beseech almightie God to assist thee with his grace, that patientlie thou maiest endure his crosse, and trial[c].

[b] Rom. 5, 3. 4. 5. Iames. 1, 3. 4. [c] Luk. 17, 5. Iames. 1, 5.

If any being diuers, and sundrie times admonished, wil not amend[d], deale with him no more; but commit the whole matter to God, that his wil, and glorie may appeere in al his creatures[e] which knoweth wel how to turne al things to the best.

[d] Tit. 3, 10. [e] Mat. 6, 10.

Endeuor thy selfe patientlie to beare the faults, and infirmities of other men whatsoeuer they be[f]: forsomuch as thou art faultie thy selfe[g]; and must be borne withal. And if thou canst not be such as thou wouldest be, thinkest thou to make another according to thy mind?

[f] Galat. 6. 1. 2. [g] 1. Thes. 5, 14. Iames. 3, 2

We wish that others were godlie, and yet we amend not our selues[h]. We would haue others seuerelie corrected[i], which we refuse our selues. We find fault with the licentiousnes of others, and we our selues wil not be gaine-said. Wee seeke that others should be bridled by lawes, and wee

[h] Matt. 7, 3. 4. 5. Roman. 2, 1. 2. 3. [i] Matth 7, 1

k Mat.7, 12. Luke.6, 31. Tob.4, 15. our ſelues refuſe obedience. Whereby it is euident how we loue not our neighbor as our ſelues [k].

l Mat.5, 10. 11. 1 Pet.4, 14. m Gala.6, 2. If al were perfect, what ſhould we ſuffer at other mens hands, for Gods ſake [l]? But now it pleaſeth God, that we muſt beare one anothers burthen [m]; & that becauſe no man is without fault; no man but hath his burthen; no man that can liue by himſelfe; no man but lacks aduiſe ſomtime; & therfore we ought one to ſuffer with another [n]; to cõfort one another; to help, inſtruct, and admoniſh one another.

n 1. Cor. 12, verſ, 26, &c. o Iam.1, 12. p 1.Pet. 1, 6. 7. And neuer ſhal the virtue of a man be ſo knowen, as by occaſion of aduerſitie [o]. For occaſions make not a man fraile, but ſhew what he is [p].

Chap.17.

The waie to quietnes both temporal, and eternal.

a Pſa.120,7. Matth. 5. 5. b Pſ.119,19. Heb.11, 15. 16. 1.Pet 1, 17. 18. THou muſt bridle, & breake thy wil in manie things, if thou wilt liue a quiet life [a]; And if thou wouldeſt ſtande vpright, and go forward in godlines, account thy ſelfe in this world but a baniſhed man, and a pilgrime [b]. And if thou deſireſt to be a Chriſtian, thou muſt

must proue a foole before men [c] for Christs sake.

A hood or a shorne head maketh not a religious man: but an alteration from vice to virtue [d], and a mortification of the lusts [e].

He which loueth anie thing besides God, and the saluation of his soule [f], shal find nothing but miserie, and sorow.

And let not him looke to be long in quiet, which laboureth not in the sight of man to be most abiect and inferior to al [g]. For thou art in this life to serue [h], not to rule; and called to suffer [i], and to labor [k], not to loiter, and to liue at pleasure.

For men are tried in this world as gold is in the fornace [l]: and let no man looke to stand here vpright, vnles with al his heart he humble himselfe for the Lords sake [m].

[c] 1. Cor. 1, vers. 23, &c. 1. Cor. 3, 18. 1. Cor. 4, 10.
[d] Eph. 4, 22. Iames. 1, 21 26. 27
[e] Rom. 13, verse, 12. 13. 14.
[f] Psal. 119, vers. 29, &c Mark. 12, 30 Luke. 9, 23. 26.
[g] Iames. 4, 6 Matth. 20. vers. 24, &c.
[h] Mat. 20, 28 Philip. 2, 7.
[i] Luk. 9, 23.
[k] Gen. 3, 19.
[l] Iob. 23, 10. Wisd. 3, 6. 1. Peter. 1, 7. Psal. 66, 10.
[m] 1. Co. 4, 10

Chap. 18.
The virtuous life of the holie Fathers.

BEhold the examples of those holie fathers, in whom true religion and perfection did shine, and you shal

easilie perceaue how little, and in a manner nothing it is, which we doo. Alack, what is our life compared with theirs!

Those holie men, and freends of Christ did serue the Lord in hunger, and thirst [a], in cold and nakednes, in wearines, & painfulnes, in watchings, and fastings, in praiers and meditations, in manifold persecutions, and troubles [b].

[a] 2. Cor, 6, verse, 4, &c. 2. Corin. 11, verse, 27, &c
[b] Hebr. 11, vers, 36, &c.

What, and how great miseries did the Apostles, and Martyrs, and Confessors, and Virgins, and al which at any time folowed the steps of our Sauior Christ, endure? For they hated their liues in this world [c] that they might saue them for eternal life.

[c] Ioh. 12, 25 Matt. 10, 39. Matt. 16, 25. Mark. 8, 35. Luke 9, 24. Luke. 17, 33.

O what an hard, and seuere life did those holie Fathers leade in deserts! what long and greeuous tentations suffered they! How often did the enimie assaile them! how zelouslie did they offer the sacrifice of praier vnto GOD! With what seueritie did they tame their bodies! what studie spent they to profit in religion! what conflicts had they with vices and wickednes! How vprightlie did they spend their time before God;

In the daie time they labored, in the night

night they praied, and at no time ceſſed they from deuout meditations [d]. Finallie, no time was idelie ſpent, and al houres that they conſumed ſeemed verie ſhort, inſomuch that many times for to profit their ſoules, they litle did regard the reliefe of their bodies [e]. And as for wealth, autoritie, promotion, friends, and kinſfolks, they renounced them [f], togither with al worldlie things.

So that in mans eies they were poore [g], but in the ſight of God, and in reſpect of their virtues moſt mightilie rich; outwardlie they ſeemed needie [h], but inwardlie they were refreſhed with Gods heauenlie grace, & comfort [i]; in the world meere ſtrangers [k], but to Chriſt freends, & familiars [l]; in their owne iudgement moſt vile [m], & odious to the world [n], but to almightie God deare and pretious [o].

They were humble, and obedient, and freendlie and patient: whereby they found good ſucceſſe in the ſpirit and grace before God [p].

Therfore ſhould al godlie men folow their ſteps, and be more incoued by ỹ example of them to vertue, than of luke-warme Chriſtians, though they be infinit, to wickednes.

d Eph.6, 18. Coloſſ.4, 2. 1.Theſ. 3,10 1.Theſ.5,17

e Mat.14,15 Mark.6, 35. 36 Luke.9, 12.

f Mat.16,27. Mark.10,28 Luk.18,28. Acts.2. 44. 45

g Matt.5, 5. Luke.6, 20.

h 2.Cor. 6, verſe, 10.

i Pſa.94, 19

k Iohn.16,2.

l Iohn.15,15

m Ioh.13,6. 8.

n Ioh.15,19

o Ioh,16,20 22.

p 2.Cor. 9, verſe, 13, 14.

Oh

Oh what zeale had the godlie in ỹ
[q] Actes. 4, verſ. 10, &c. primitiue Church [q]! what deuotion to praier [r]! what contention to excel
[r] Acts. 2, 46 47. in wel doing! what ſeuere diſcipline! what reuerence, yea what obedience, ſhowed they tō the doctrine of their teachers! Their monuments to this daie ſhew, that they muſt needs be moſt ſingularlie perfect, which haue ſo valiantlie ſubdued the world [s].

[s] Hebru. 11, verſ. 36, &c. But now a daies if a man can but keepe himſelfe from groſſe offenſes, or refraine from reuengement, he is accounted a good and perfect man.

O the ſecuritie of our time, which haue ſo quicklie declined from our
[t] Reuel. 2, 4 firſt heat [t], and loathed life, becauſe
[u] Reu. 3, 16. we are luke-warme [u], & wearie [x]; But
[x] Matt. 24, verſ. 48, &c. ſurelie it is a manifeſt argument that we are dead from wel dooing, which ſee ſo manie examples of godlie men before vs, and folow none of them.

Chap. 19.

The exerciſe of a true Chriſtian.

He life of a Chriſtian ſhould be adorned with al virtues; that he may be inwardlie ſuch, as he outwardlie appereth

reth to the world [a]: yea more virtuous should he be, than he seemeth; inasmuch as God seeth our hearts [b], whome we must entirelie reuerence whersoeuer we are, and before whom we must walke vprightlie as angels.

[a] Mat. 5, 14. 16. 20. 47. 48.
[b] 1. Sam. 16, verse. 7.

Euerie daie wee should renounce our minds [c], and as though we were but newlie conuerted from sinne, we ought to inflame our zeale, and saie:

[c] Psal. 33, 15. Reuel. 2, 23 Hebr. 4, 13. Rom. 12, 2.

O my Lord and God, assist mee I humblie beseech thee, in this my good purpose, and zeale; and giue me grace euen at this present time godlie to enter into thy seruice. For what hitherto I haue doone, is nothing.

In this our race, and going forward in godlinesse, wee must vse great diligence, if wee mind to finish our course as we should. For if hee which couragiouslie goeth on, is tried many times; what wil become of him which either sildome, or faintlie setteth forward?

Manie thinges cause vs to change our good mindes: but wee neuer so lightlie omit spiritual exercise, but we greatlie hinder our selues therby.

The purpose of the iust dependeth vpon the fauour of God [d], not vpon their owne wisedome [e], on whome they

[d] Philip. 2, verse, 13.
[e] Prou. 3, 5,

[f] Prou. 16, 9 33 they trust in al their enterprises. For man may purpose [f], but God disposeth: neither can man of himselfe bring any thing to passe.

If we omit our accustomed exercise, either for religions cause, or to profit our brethren, we maie easilie attaine therevnto againe: but if carelesslie of sloth, or faintnes of mind wee neglect the same, we do both highlie displease God, and greatlie indamage our selues [g].

[g] Iames. 1, verse, 22. 23. 24

Let vs doo our best, yet shal we offend in manie things [h]. Albeit it wil bee good to shoot at some certeine thing, and especiallie against those vices, which hinder vs more than others. We must examine, and set in order as wel outward, as inward things; for both are necessarie to our proceeding [i].

[h] Iam. 3, 2.

[i] Ephes. 4, vers. 20, &c. Colos. 3, 17.

If thou canst not at all times take an accompt of thy selfe, yet do it somtime, and at the least once a daie, to wit, at morning, or at night.

In the morning consider how thou wilt spend the time til euening: and at night cal into mind how thou hast past the daie, & what thy thoughts [k], words, and deeds haue bin. For therby we commonlie both displease God,

[k] Psal. 19, 14

God, and offend man.

Gird thy loines like a man [l] against Satan [m]; bridle thy riotous appetite [n], so the more easilie shalt thou bring vnder al the vnrulie desires of the flesh.

[l] Eph. 6, 14.
[m] 1. Pet. 5, 8.
[n] Prou. 23, verſ. 31. &c. 1. Theſſ. 5, 6

Be thou at no time idle altogether [o], but alwaies either reade, or write, or praie, or meditate, or doo some what for the publike welfare.

[o] Prouer. 6, verſe, 6, &c.

The bodie must be exercised with iudgement. For al exercises be not for euerie man. Priuate exercise must not be vsed in a publike place. Albeit thou art to take heed that thou bee not to publike slowe, and swift vnto priuate: but hauing doone thy dutie according to thy calling, if any leisure be gotten, betake thee to thy self, as thy profession dooth require.

Al men cannot vse one exercise: but that is for some, which is not for others.

Againe, according to the diuersitie of times we thinke of exercises. For some like vs on holie-daies, some on working-daies; some in the time of warre, some in the time of quietnes; some we mind when wee are pensiue, and some when we reioise in the Lord [p].

[p] 1. Cor. 1, 31

Good

Good exercises should oftentimes be renewed especiallie on holidaies, as though we then were departing out of this life, and going to the euerlasting daies of rest. And therefore at such times especiallie we should show our selues most deuout, and most carefullie execute Gods hests, looking, as it were presentlie for a reward of our labor from God. Which if it be deferred, let vs think with our selues that wee are not sufficientlie prepared, but vnworthie so great glorie to be reuealed vnto vs at a time conuenient, and prepare our selues more diligentlie to our end.

Happie is that seruant, saith our Sauior Christ P, whome the Lord when hee commeth shal find watchful: know ye of a truth, he wil make him ruler ouer al that he hath.

P Luke. 12, verse, 43, 44

Chap. 20.
Of solitarines, and silence.

Seeke a conuenient time to meditate; and oftentimes cal the benefites of GOD into mind.

Omit curious things: and choose such

ſuch matter as maie rather ſtir vp thy mind vnto godlines, than buſie thee too much.

Withdraw thy ſelfe from ſpeaking vainelie [a]; from gadding idelie; from liſtening vnto rumors and nouelties, and thou ſhalt find good leiſure, and ſufficient for thy ſpiritual exerciſe: & that after the example of the moſt godlie, who ſhunned the companie of men, as much as they might, and choſe to liue apart vnto God.

[a] Matth. 12 verſe, 36. Philip. 4, 8. 9.

One ſaid [b], I neuer came among men, but I departed more wicked than I was afore. And this we find true when we talke much togither.

[b] Seneca.

It is eaſier to be altogether ſilent, than not to exceed in words; and to tarie at home, than not to offend abroad, it is eaſier.

Wherefore he which would be zelous, and godlie, muſt auoide companie with Ieſus [c].

[c] Matth. 14, verſe, 23. Mark. 6, 46.

No man ſafelie dooth go abroade, but he which gladlie can abide at home; no man ſafelie doth gouerne but he which gladlie can be in ſubjection [d]; no man ſafelie dooth command, but he that hath learned willinglie to obeie [e]; no man ſafelie is merrie, but he that hath a good conſcience [f];

[d] Matth. 20 verſe. 26. 27
[e] Rom. 13, verſe, 1, &c. Coloſſ. 3, 22 23.

f Prou. 15, verse, 13. 15. science f; and no man safelie can speak, but he that willinglie can hold his peace.

2. Cor. 1, 12 And yet hath not the securitie of good men, at any time bin without ỹ g Pro. 28, 14 feare of God g: neither did their excellent, and heauenlie gifts make them any whit proud, but the more h Rom. 12, verse, 16. humble h. But the securitie of ỹ wicked, as it ariseth of pride i: so it turneth to their destruction k. 1. Cor. 4, 6. 7.

i Pro. 28, 25 26. Neuer looke to liue at thine hearts k Esa. 48, 22 ease in this world, seeme thou neuer l Psa. 34, 19. Acts. 14, 22. so godlie, and religious l.

m Luke, 18, verse, 10, &c It falleth out manie times that they n Psa. 119, 67 71. fal greeuouslie through pride, which Iames. 1, 1. 2. in mans opinion were most religious men m: whereby it is euident, that tentation is verie good for some n? both to keepe them from pride o, and outward consolation.

o 2. Cor. 12, verse, 7. O, if man would auoid vaine plea- p 1. Iohn. 2, verse, 15. 16. 17. sure, and not loue the world p; what a good conscience should he alwaies reteine. If man would cast awaie al q Psalm. 3. verse, 1. &c. Psalm 4, 7. 8. vaine cares, and thinke onelie vpon heauenlie things, and trust wholie in God q, what a continual ioy should he feele in his mind!

1. Pete. 5, 7. Esaie. 26, 4. No man shal find any spiritual comfort, except he occupie himselfe diligent-

diligentlie in ſtirring vp his minde vnto godlines[r]: the which thou ſhalt the more eaſilie attaine, if thou enter into thy chamber[f], and ſhut thy ſelfe from troubles of the world, as it is written[t], Examine your owne heart vpon your bed, and be ſtil.

[r] Eſai. 26, 8. 9.
[f] Matt. 6, 6.
[t] Pſalm. 4, 4.

For commonlie thou ſhalt finde that in thy cloſet, which thou wouldeſt leeſe abroad.

The more thou vſeſt thy cloſet, the more thou wilt like it: the leſſe thou cõmeſt thereinto, the more thou wilt loath it. But frequent the ſame rightlie, and tarie therein at thy firſt conuerſion from wickednes, and afterward thou ſhalt do it with exceeding pleaſure.

Solitarines, and quietnes is good for him that would proceed in virtue, and learne the myſteries of holy Scripture. For there ſhal he find euen flouds of teares[u], whereby hee may waſh, and clenſe himſelfe euerie night, that he may by ſo much be nigher vnto his maker, by how much he is farder from the reſort of men.

[u] Pſal. 6, 6.

So that God with his holie angels commeth vnto him, which withdraweth himſelfe from his freends, and acquaintance.

It is better to liue in a corner, so a man haue a regard to himselfe, than without care of his owne saluation euen to worke miracles [x].

[x] Mat. 7, 22. 1. Cor. 13, 2.

It is no shame, but praise for a godlie man seldome to go abroad [y]; to shunne to be seene, and not to loue to see.

[y] Psal. 102, verse, 6, &c.

Why lookest thou on that, which is not lawfull for thee to haue [z]? The world passeth awaie, and the lusts thereof [a].

[z] Exo. 20, 17. [a] 1. Iohn. 2, verse, 17.

The desire of pleasure maketh thee to roaue abroad: but when the pleasure is past, which is quicklie gone, what getteſt thou thereby but repentance, and a wandering soule?

1. Cor. 7, 31.

A merrie out-going bringeth commonlie a moorneful returning home; & a merrie euening watch is signe of a lowring morning: euen so the ioy of this world entereth pleasantly, but endeth biterly [b]. What canst thou see in another place which is not heere? Behold the heauen, & the earth, and al the elements: for of these doo al things consist. What seest thou in any place that abideth euer [c]?

[b] Prou. 14, verse, 13. Prou. 23, 31. 23. [c] 1 Cor. 2, verse, 31. 1. Iohn. 2, verse, 17.

Perchance thou thinkest to satisfie thy self with contemplation; but thou shalt neuer doo so.

What

What if thou saweſt euen al things before thine eies? it were but a vaine ſight [d].

But lift vp thine eies, man, vnto God [e]; and aske pardon for thine offenſes.

Leaue vaine things to vaine folks, and giue thou thy mind to do the wil of God [g].

Shut thy ſelfe within thy doore [h], and cal thy welbeloued Ieſus vnto thee [i]. Tarie with him in thy chamber: for elſe-where thou ſhalt neuer find ſo great quietnes.

Haddeſt thou not gone abroad, nor liſtened vnto rumors and tales, thou mightedſt the better haue enioied quietnes; but now bicauſe thou giueſt thine eares to heare newes, thou art trobled greatlie, and vexed in mind.

[d] Eccl, 1, 14

[e] Pſal. 25, 1. Pſal, 121, 1.

[f] Sirach. 17. 23.

[g] Deut. 11, 1. Eccleſ. 3, 12.

[h] Matt. 6, 5.

[i] Salomons ſongs. 2, 14. Sal. ſongs. 3 verſe, 4.

Chap. 21.

Preparatiues vnto godlines.

WIlt thou come forward in godlines? Then feare God [a]; & be thou not ouer looſe in behauior, nor giuen to vaine pleaſure [b], but keepe vnder thy ſenſes by

[a] Prou. 1, 7. Prou. 9, 10. Pſal. 19, 9. Pſa. 111, 10. Sirach. 1, 16

[b] Prou. 9, 17 18.

by discipline.

Prepare thy selfe to vnfeigned re-
[c].Rom.12,2 pentance [c], and thou wilt prooue religious. For repentance bringeth vnto godlinesse, and negligence quicklie doth forgo the same.

It is maruel that any man can hartilie reioise in this life, which consi-
[d] 1.Pet.1,6. dereth his banishment, and the manifold perils of his soule [d].

Through the weakenes of our minds, & securitie, we feele not the sorrowes of the mind, but oftentimes we laugh,
[e] Matt.5,4. Luke.6, 21. when in deed we should weepe [e].

There is no true libertie, nor good mirth, but in the feare of God ioined
[f] 2.Cor.1,3. with a good conscience [f].

4. Happie is that man which casting off
12. the lets of al wordlie busines, can
1.Pet. 3, 15. giue himselfe wholie to the stirring
16. vp of his mind. Happie is he that can
Prou.15, 15. keepe himselfe from al those things, which may either defile or burthen his conscience [g].

[g] 2.Cor.1,8 9. 10. Fight like a man [h]; custome is ouercome by custome.

[h] 2.Tim 2,1 If thou mindest not to meddle in other mens matters; they for their parts, wil not medle in thine.

Take not vpon thee another mans charge; neither troble thy selfe in the affaires

affaires of thy betters.

But looke vpon thy selfe [i]; and before thy deerest frends giue thy selfe counsel.

If thou lacke the good wil of men, take it not heauilie; but if thou behaue not thy selfe wel, and circumspectlie as becommeth the seruant of GOD, and a true Christian [k], howle and weepe [l].

It is good for a man not to haue much comfort in this life, especialie worldlie comfort. As touching heauenlie, if we either feele it not at al or but seldome, the fault is in our selues, which neither seeke occasions to stir vp the mind, nor forsake transitorie, and external comfort [m].

Thinke with thy selfe not onelie th at thou hast not deserued anie heauenly comfort, but also that thou dost deserue great miserie, & affliction [n].

A man set on fire with the sparks of true godlines loueth not [o], but loatheth the world [p], and al that is therein [q].

A good man continualie findeth occasion to weepe, and moorne. For whether he behold himselfe, or other men, hee seeth that no man liueth without miserie in this world. Yea the more

[i] Matth. 7, verse, 1. &c.
[k] Luk. 8, 21. Roma. 2. 8. 9.
[l] Iames. 5, 1.
[m] 2. Cor, 1, verse, 9. Heb. 12, 1.
[n] Luk. 18, 13
[o] 1. Iohn. 2, verse, 15.
[p] Phili. 3, 8.
[q] 1. Iohn. 2, verse, 16.

more earnestlie he considereth himselfe, the more abundantlie dooth he shed teares [r]. And indeed our manifold sins, and transgressions [f] wherwith we lie so wrapped, that hardlie we can behold celestial things, should moove vs so to doo.

[r] Luke. 23, verse, 28
[f] Esai. 59, 2.

Thinke more often of thy death [t], than of a long life; and doubtles thou wilt giue thy selfe more earnestlie to repentance, than thou dooest. Againe cal into thy mind the paines of hel, when God shal turne awaie his face [u]; and it wil make thee both to lament thy sinnes, and to take aduersitie in good part.

[t] Sirach. 7, verse, 36
[u] Sirach. 18 verse, 23.

But bicause these things come not into mind [x]; and we follow the vaine pleasures of this transitorie world; wee go on, God knowes; coldlie and slowlie in religion, for lacke of the spirit of God [y]; whence it is that our wretched bodies doo so easilie complaine.

[x] Pro. 14, 9.
[y] Gal. 5, 18. 22. Romans. 8, vers. 12, &c.

Wherefore make thine humble petition vnto almightie G O D, that he would inflame within thy brest his heauenlie fire [z], and saie with that Prophet [a]: Feed me, ó Lord, with the bread of teares, and giue me teares to drinke with great measure.

[z] Psalm 51, verse, 6, &c.
[a] Psal. 80, 5. Psal. 102, 9.

A

Chap.22.
A vew of the miserie of mankind.

WHerſoeuer thou art, & whitherſoeuer thou turnſt thy ſelf, thou art miſerable, vnles thou returne vnto God [a]. [a] Pſa.84,10. 11. 12.

Why art thou troubled? Becauſe things fal not out according to thy mind? But who is hee that hath al things at his harts deſire? Not I, nor thou, nor any mortal man; no doubtles, man is not without miſerie and trouble, no not a king, nor the proud pope himſelfe.

Who is then in the beſt eſtate, and condition? Euen he which for Gods cauſe can ſuffer affliction [b]. [b] Mat.5,10. 11. 1.Pet. 3, 14. 1.Pet.4, 14.

Weake, & fooliſh people ſaie commonlie, See how happie he is, how welthie, how mightie, in what auctoritie, of what a goodlie ſtature, how faire is he. But looke vpon heauenlie gifts, and thou ſhalt find that theſe things are not to be accounted of. For they are vncertaine [c], and burdenſome [d] becauſe they can neuer be kept without carefulnes & feare [e]. [c] Mat 6, 19. 1,Iohn.2,16 17. [d] Mar.4,19. [e] Luk.12,33 34.

Man ſhould not thinke that in

abundance of these worldlie things an happie life doth consist [f]; but he is to content himselfe with a meane estate [g], and to thinke that as long as he liueth in this world hee is miserable.

[f] 1 Tim. 6, 17 18. 19.
[g] Luke 12, 21. Psa. 37, 16.

The more a man hungereth after godlines, the more he abhorreth this life [h]; because hee perceiueth more sensiblie, and more euidentlie seeth the sinnes of mans corruption. For vndoubtedlie to a man zelouslie addicted, & desirous to be loased from sinne [i], to be with Christ [k], it is a miserie & trouble euen to eate, to drink, to sleepe, to rest, to labour, and to be subiect to other things necessarilie incident vnto mortal man. For these things do greatlie suppresse the mind of man [l]. Therefore most humblie dooth that prophet desire to be deliuered from them on this wise, Drawe me out of my necessities, ô Lord.

[h] 2. Cor. 12, verse, 10.
[i] Rom. 7, 24
[k] Phil. 1, 23.
[l] Wisd. 9, 15

But miserable are they, which see not their owne miserie: but more miserable which loue this miserie [m], and mortal life, in which some so delite (albeit with al their carking, and care they can hardlie prouide things necessarie for themselues) that, were they sure to liue alwaies in this world,

[m] Luk. 6, 24 25.

world, they would not set a point by the kingdome of God [n]. Which mad, and faithlesse wretches, so deepelie drowned in the earth, that they can thinke vpon nothing but earthlie things, shal one daie to their paine vnderstand, how vile & vaine it was which they loued [o].

But those men of God, and freends of Christ, looked not on those things which pleased the flesh, & perish for a time [p]: but they coueted after euerlasting riches with al desire, & greedines; yea with their whole harts they lõged for things on high, nor seene [q], that the desire of things which are seene, might not draw them vnto things below.

Despaire not, brother, to come forward in godlines; thou hast yet time, and space [r]. Deferre not therefore thine amendment [s] from daie to day: but rise, and out of hand begin, and reason with thy selfe on this wise; Behold now is the time to worke, now to win the field, now is the time to amend [t]; in aduersitie the time is to deserue wel.

Through fire and water thou must passe, before thou canst come to the place of comfort [u]. Except thou offer

[n] Matt. 6, 21. Luke, 12, 16. 17. 18. 19.
[o] Philip. 3, verse, 19.
[p] Philip. 3, 7. 8.
[q] 2. Cor. 4, verse, 18. 1. Pet. 1, 8.
[r] Psal. 32, 5. 6. Esaie, 55, 6. 7.
[s] Eccles 12, verse. 1, &c. 2. Cor. 6, 1. 2. Galat. 6. 9. 10
[u] Psa. 66, 12.

c. 2. violence

[x] Matth. 11 verse, 12. violence vnto thy selfe [x], thou shalt neuer triumph ouer sinne.

As long as wee beare about fraile, and earthlie bodies, let vs not looke

[y] Roma. 7, verse, 24. to liue without griefe, and sorrow [y].

In deed wee could wish to liue quite from miserie: but forsomuch as through sinne we haue lost our inno-

[z] Rom. 5, 15. cencie [z], our felicitie, and quietnes is gone therewithal.

[a] Luke. 21, verse, 19. Wherefore let vs be patient [a], and expect the mercie of God, vntil our

[b] 1. Cor. 15, verse, 54. wickednes be put awaie, & this mortalitie be swalowed vp of life [b].

O Lord, how great is mans frailtie!

[c] Gen. 6, 5. Gen. 8, 21. How is man proane continuallie vnto sinne [c]! To daie thou doost con-

Sirac. 17, 14. fesse thy sins [d], and to morowe thou

[d] Matt 6, 12 13. wilt sinne as fresh as earst thou didst.

Luke. 11, 4. Now thou art purposed to offend no more, and yet by and by thou doost

[e] Roman. 7, verse, 15, &c so wickedlie, as if thou hadst neuer ment to doo wel [e].

So that great cause we haue to debase, and to thinke humblie of our selues, being so fraile, and subiect to

[f] Iames. 3, 2 offending [f].

Iames. 4, 1. Againe, if with little negligence we leese that, which by great labor could hardlie be obteined; what wil become of vs at the end, which so soone

waxe

wax cold [g] ?

[g] Luk.9,95. 61

Wo to vs, if we so go on vnto rest, as if now there were peace and securitie [h], when in verie deede as yet there appeareth no token of godlines in our behauior.

[h] 1.Thess.5, verse, 6. 7.

Then vndoubtedlie wee must be trained vp afresh, like yong soldiers [i], if we hope to returne vnto goodnes, and to proceed in godlines.

[i] 2.Tim.2,4

Chap.23.

That man ought to thinke vpon his end.

SEeing the life of man is so faile, and short [a], consider wisely what thou takest in hand.

[a] Iob.14, 1.

To daie a man, to morowe none [b]: and being out of sight, thou art out of mind [c].

[b] Sirach.10. verse, 11. [c] Eccl.1,11. Eccles.9, 5.

Oh the dulnesse, and hardnes of mans hart, that thinking of things present, hath no care of the time to come [d]!

[d] Sira.7,16. 17.

It were thy part so to behaue thy selfe in al thy deeds, and thoughts, as though thou shouldest depart out of this world by and by.

Sirac,18,23 [e] Rom.8,2[illegible] 2.Cor. 1, 8. verse, 9. Sirach.41,1.

Haddest thou a cleere consience, ỹ wouldest not greatlie feare death [e].

e.3. It

It is better to auoid ſinne, than to flie death.

If thou art not readie to daie, how wilt thou be to morow? The next day is not certaine [f]. And againe, how knoweſt thou that thou ſhalt liue til to morow?

[f] Matth. 24. verſ. 36, &c Matt. 25, 13 Mark. 13, 32 33 Luk. 21, 34.

What are wee the better to liue long, if we prœue not better by our long life? Aſſuredlie long life dooth not make vs better to God-ward, but the farther from God [g].

[g] Rom. 2, 4. Iames. 5. verſe, 1, &c.

Oh wel were wee, if we had liued wel but one day in this world! Manie keepe in mind how long they haue fauored good religion, but they neuer thinke what fruit they haue ſhewed worthie amendment of life [h].

[h] Matt. 3, 8.

If thou thinke it irkeſome to die, thou ſhalt find it more perilous and dangerous to liue long.

Happie is that man which alwaies thinketh of his end, and prepareth himſelfe dailie for to die [i].

[i] 2. Cor. 4, verſ. 16, &c.

When thou ſeeſt a man to die, conſider by and by that thou muſt depart the ſame waie [k].

[k] Heb 9, 27 Sirac. 41, 3.

In the morning thinke not to liue til night; & at night looke not to liue til morning: and alwaies liue ſo circumſpectlie, and be ſo godlie prepared,

red, that death maie find thee readie whensoeuer he shal come.

Manie before they looke for death, depart suddenlie[l]: for the sonne of man wil come in an houre when men looke not for him[m]. But when that houre shal come, then wilt thou begin to thinke otherwise of thy life past than thou hast doone, and then wilt thou bitterlie bewaile, that euer thou wast so sluggish, and negligent[n].

Happie is that man which endeuoreth to seeme such in this life, as hee would appeare at ỹ houre of death[o].

Hee which hateth the world perfectlie[p]; and fauoureth godlines zelouslie[q]; and wil be admonished willinglie[r]? and endeuoreth to amend his life seriouslie[s]; and can obeie his superiors gladlie[t], and denie himself thoroughlie[u]; and take affliction for Christs sake patientlie[x], giueth most notable tokens that he wil die a good man.

Whileſt thou art in health thou maiest doo manie good deeds; but when thou art sicke, I see not what thou art able to do. For in the time of sickneſſe few amend: and they which defer their amendment til then, doo

[l] Luk.12,20
[m] Luke. 12, verse, 40. Matth. 24. verse, 50.
[n] Mat.7,22: 23. Matthew 25 vers.41, &c.
[o] Luk.12,37
[p] 1.Iohn. 2, verse, 15.
[q] Reu.3,15 16.
[r] Prouer. 2, verse,1, &c.
[s] Luke. 3, 3. Matth.3, 8, 10.
[t] Titus. 3,1; Colos.3, 22 23
[u] Marke. 8, verse, 34. Luke.9, 23.
[x] Matth,19, verse, 38. Matth.5,10 11.
1.Pet. 3, 14.
1.Pet.4, 14.

hardlie come into the fauor of God.

y Gal. 6, 10: 2. Cor. 6, 2. z Reu. 7, 15. 16. 17. 3. Cor. 2, 9.

Better it is to amend, and while time is y to liue wel, that hereafter thou maist liue for euer z. But if thou forgo so good opportunitie, thou afterwards wilt seeke it, when it is too late: and perhaps desire but an houre, or two to repent, and they wil not be granted.

a Prou. 14, verse, 27.

Wherefore consider diligently both what perils thou shalt escape, and what miseries auoid a, if alwaies like a wise man thou thinke vpon thine end. And endeuor so to liue in this world, that at the houre of death thou maist reioise rather thā feare b.

b Psa. 23, 4.

c Rom. 6, 8. d 1. Iohn. 2, verse, 15. Luke 14, 26. 33 Mat. 10, 37. e 1. Cor. 9, verse, 27 f Luk. 12, 17. 18. 19. 20. 40 g Eccles, 9, verse, 12.

Now, while time is, learne to die vnto the world, that then thou maist liue with Christ c. Now, while time is, learne to contemne the world d, that then without let thou maist go vnto Christ. Now, while time is, beate downe thy body e by repentance, that then thou maist haue an assured boldnes.

Ah foole, what thinkest thou to liue long, seeing thou art not sure to liue one daie f? How manie haue bin deceiued & suddenlie taken out of this world g?

Thou hast heard, I am sure, and that often-

oftentimes, how one was killed by the sword; another drowned; another brake his necke with a fal; another as he was at meat; another at plaie; another with a knife; another of the sickenes; another of theeues. Thus al die, [h] (though not after one sort) and mans life passeth awaie like a shadow [i].

Who after death wil helpe thee, if in thy life time thou leese good opportunitie [k]? Now, I saie, now or neuer is the time to doo well [l], while both thou knowest not the houre of thy death, and maist doo good to thy selfe in time.

Now, while time serues, laie vp euerlasting treasures for thy selfe in heauen [m]; thinke of nothing but on heauenlie things [n], and care for nothing but thy saluation. Now, I saie, while time serues, make freends, which after death maie receiue thee into euerlasting habitations [o].

Account thy selfe on the earth but a pilgrime, & stranger [p], vnto whom the affaires of the world doo nothing apperteine. Get thee a quiet conscience, & lift vp thy mind vnto God [q], because in this world thou hast no continuing citie [r].

Thither direct thy praiers, and dai-

[h] Sirac. 41, 3
[i] Iob. 8, 9. Iob. 14, 2. Psal. 102. 11
Psal. 144, 4.
[k] Luke. 16, vers. 24, &c.
[l] 2. Cor, 6, 2.
[m] Matth. 6, verse, 20. Luk. 12, 33.
[n] Colos. 3, verse, 1. 2.
[o] Luk. 16, 9.
[p] Hebr. 11, vers. 13, &c.
[q] Colos. 3, 1
[r] Heb. 13, 14 Micah. 2, 10

[f] Psal. 31, 5. Luk. 23, 46. Acts. 7. 59. lie groanes with teares, that after death thy spirit maie go to GOD in blisse [f].

Chap. 24.

Of the last iudgement, and of the punishment for sin.

[a] Sira. 7, 36. WHatsoeuer thou takest in hand remember thine end [a], and how thou must appeere before a seuere iudge, in whose sight nothing is hid [b], which neither is pleased by reward, nor admitteth vaine excuses; but rightlie and indifferentlie iudgeth al men [c].

[b] Heb. 4, 13

[c] Pet. 1, 17.

O fond man, & miserable wretch, what answere wilt thou make vnto God, who knoweth al thy sinnes [d], which oftentimes feareſt euen the looks of an angrie man?

[d] Iob. 9, 3. 14.

Why dooeſt thou not looke to thy selfe against the daie of that iudgement, when no man shal excuse, or defend another [e]? for euerie man shal haue enough to answer for himselfe [f].

[e] Rom. 14, verse, 12. 2. Cor. 5, 10,

[f] Psa. 62, 12. Roman. 2, 6

Now maist thou doo good, if thou take paine; now wil thy teares be accepted, if thou weepe; now maie thy groanes be heard, if thou sigh [g]; and both pacifie God, and purge thy selfe.

[g] Psal. 32, 6. Esaie. 55, 6.

And

And in deede, throughlie is the patient man purged, which being iniuried, dooth bewaile the wickednes of the inferrer, rather than the iniurie offered to himselfe; praieth for his enimies[h]; forgiueth them from his heart[i]; asketh pardon speedily of others whom he hath offended[k]; is more easilie mooued to pitie than to anger; offereth often violence vnto himselfe[l]; and laboreth earnestlie to bring his bodie into the subiection of the spirit[m]. And these things must not be deferred, but be done while we liue, and that with speed[n]. But we deceaue our selues through an inordinate desire of the flesh[o].

That hel fire[p], what else wil it burne but sinnes? The more thou hast loued thy selfe, and pampered thy flesh, the more shal be thy paines, and the more substance to burne thee hast thou laied togither[q]. For in what things a man hath sinned, in the same he shalbe punished[r], according to the greatnes of the offense.

There idle persons shalbe pricked with burning forkes, gluttons there shal be tormented with extreame hunger, and thirst[s]; there epicures and voluptuous persons for their sweete delights

h Mat. 5,44 Luk 23,34. Acts.7, 60. 1.Cor.3,13.
i Matt.6,12 14. Mark.11,25. Sirac 28, 2.
k Matt.5,24
l Matt.11,12
m 1.Cor. 9 verse, 27.
n Gal 6, 10.
o Rom.8,12 13.
p Matth. 25 verse, 41.
q Luk.12,20 Luke. 16, vers. 12,&c. Iames. 5, 3.
r Wisd. 11, verse, 13.
s Luk.16,24 25.

delights ſhal haue burning pitch to boile them, and ſtinking brimſtone to annoie them; the enuious there ſhal howle like mad dogs; & no vice but ſhal haue his torment. There the proud ſhal haue ſhame; and the couetous churle ſhal haue miſerable penurie.

To be ſhort; one houre of paine in that place ſhal be more greeuous, than al ỹ time they had in this world to amend their manners. For there is no reſt[t]; comfort there is none: here ſometime their ſorrowe caſſed, and ſometime they receiued comfort of their freends.

t Eſa. 66, 24
2. Theſ. 1, 8.

Wherefore haue a care of thy ſelfe whilſt thou art aliue, and bewaile thy ſinnes, that in the daie of that iudgment thou maiſt ſafelie reioiſe with Gods elect[u].

u Luk. 16, 25
Wiſd. 3, 3.
Matt. 25, 34

For then ſhal the righteous with great boldneſſe ſtand againſt ſuch as haue vexed, and oppreſſed them[x]. Then ſhal hee ſit to iudge[y], which now is content to be iudged of men. Then ſhal the poore[z], and meeke[a] triumph, when the proud ſhal quake on euerie ſide[b]. Then ſhal they ſay, Hee was wiſe, which for Chriſt his ſake ſeemed a foole & abiect[c]. Then ſhal

x Wiſd. 5, 1.
Pſalme. 1, 3.
y Matth. 19. verſe, 28.
z Matt. 5, 3.
a Luk, 14, 11
Luk. 18, 14.
b Prou. 16, verſe, 18.
c 1. Cor. 4, verſe, 10.

ſhal the memorie of miſerie patient-
lie ſuſteined be ſweet [d], when in the
meane while the wicked ſhal ſob, and
ſigh [e]. Then ſhal the godlie reioiſe,
and be glad, but the reprobate ſhal
howle and weepe [f]. Then ſhal the af-
flicted more triumph, than if contin-
ualie hee had bin in ioy [g]. Then ſhal
the baſe apparel be glorious [h], & the
proud attire infamous. Then ſhal
the poore cottage be more commend-
ed [i], than is the gilded palace prai-
ſed. Then ſhal conſtant patience
more preuaile [k] than al the power of
the world. Simple obedience ſhal
more be commended then, than al
the ſubtiltie of man [l]. Then ſhal a
cleere and good conſcience more re-
ioiſe a man [m], than profound skil in
philoſophie. The contempt of riches
ſhal doo more good then [n], than al the
riches in the world. Then ſhal a zea-
lous praier bring more delight [o],
than euer did fine cates. Thy ſilence
kept in thy life time ſhal more cheere
thy hart at that time [p], than long bab-
ling [q]. Good woorks then ſhal be
more reſpected [r], than copie of ſweet
words. And then ſhal thy paines ta-
ken to reforme thy manners more
delight [ſ], than could al the pleaſure
in

[d] Pſa. 126, 5
Eſaie. 25, 8.
[e] Reu. 21, 8.
[f] Mat. 25, 46
Iohn. 5, 29.
Dani. 12, 2.
[g] Roman. 8, verſe, 18.
[h] 2. Cor. 5, 2.
[i] 2. Pet. 1, 13. 14.
2. Cor. 5, 1.
[k] Eſa. 30, 18
Luke. 21, 19.
[l] Eſai. 29, 16
1. Cor. 1, 20.
[m] Eſaie. 33, verſe, 14. 15.
[n] Matt. 5, 3.
[o] Sirac. 35, verſ, 13, &c.
[p] Eſa, 30. 15.
[q] Matt. 6, 5. 6. 7.
[r] Roman. 2, verſe, 10.
[ſ] Proue. 22, verſe, 3, &c.

[t] Wisd. 5, 8. in the world [t].

Wherefore learne in this life to
[u] Rom. 8, 18 35. suffer final things [u], that in the world to come thou maist escape great, and greeuous dangers. Trie first in thy life time, what thou canst suffer after thou art dead. And if thou canst not endure but light things in comparison now, how wilt thou beare afterward euerlasting torments? And if now so little paine can make thee impatient, what wil the fire of hel doo? For persuade thy selfe, thou canst not bee twise happie, that is, enioy the
[x] Luk. 16, 25 pleasure in this life [x], and reigne too with Christ in the world to come. Now suppose thou hast liued hitherto in perpetual honour and pleasure, what good would these things doo thee, if thou shouldest die out of hand [y]?

[y] Luk. 9, 25. Luk. 12, 20. Seest thou not how al things are
[z] Eccle. 1, 2. Eccles. 12, 8. vaine [z], saue onelie to loue and to serue God [a]?
[a] 2. Pet. 1, 10 For he which loueth God with al his heart, feareth neither death, nor
[b] Ro. 8, 38. 39 paine, nor iudgement, nor damnation [b]. For perfect loue maketh a
[c] 1. Io. 4, 17 18. man with boldnes to appeere afore
[d] Rom. 6, 12 14. God [c]. But maruel it is not, though, he which delighteth as yet in sinne [d]

doo

doo both feare death, and the daie of iudgement.

Notwithstanding, if the loue of God cannot allure thee vnto godlines, yet let the feare of hel fire driue thee from wickednes [e]. But if neither the loue of God, nor the feare of hel cannot better thee one iot, then looke not to stand in a good thing long, but quicklie to fal into the snares of satan.

[e] Prou. 14, verse, 27. Luke. 3, verse, 7, &c.

Chap. 25.

That we must earnestlie endeuor to amend our liues.

BE thou zealous, and earnest in the seruice of God: consider with thy selfe wherfore thou wast made, and wherefore thou hast renounced the world, euen to liue to God [a], and to become a good man [b].

[a] Rom. 7, 4. [b] Eph. 2, 10.

Therefore indeuor thou zelouslie to go forward. For yet a little while and thou shalt haue a reward of thy labors, and neither feare nor sorow shalbe about thee [c].

[c] Esai. 25, 8. Reuel. 7, 17. Reuel. 21, 4. Matth. 5, 4.

Labor but a while longer, & thou shalt find great, yea euerlasting rest [d].

[d] Rom. 8, 18

If

If thou continue faithful, and diligent vnto the end[e], God wil ſhew himſelfe faithful, and bountiful in rewarding[f].

Hope wel to win the garland[g], but ſhun ſecuritie[h], both to auoid wearines, and pride.

A certeine man toſſed betweene hope and feare, on a daie in his praiers vttered theſe words, Oh if I knew certainly that I ſhould perſeuere! and forthwith he ſeemed to heare theſe heauenlie words in his mind: What if thou kneweſt as much; wouldeſt thou continue in the courſe thou haſt taken? wel go to; Do that which thou wouldſt do, & doubt not to perſeuere. With which comfortable words being incouraged, he ſtraightwaie committed himſelfe to the wil of God; & from thencefoorth neither wauered anie more in mind, nor labored curiouſly what might become of him, but bent himſelfe wholie to doo that was agreeable to the wil of God[i], & moſt neceſſarie for his going forward, and continuing in the race of virtue.

Truſt thou in the Lord, and doo good (ſaith the prophet[k]) ſo thou ſhalt dwel in the land, and be fed aſſuredlie.

[e] Matth. 24, verſe, 13. 2. Theſ. 3, 13. 2. Tim. 2, 5.
[f] Matth. 25, verſe, 21, &c.
[g] Roman. 8, verſe, 24. 2. Tim. 4, 7. 8.
[h] Matt. 24, verſ, 42, &c. Matth. 25, 8. Luk. 12, 42.
[i] 1. Ioh. 2, 17
[k] Pſal. 37, 3.

One

One thing there is that withdraweth manie men from proceeding in virtue, and earnest amendement of their manners, and that is the horrible hardnes, and the painefulnes to subdue our selues[l].

But who profit more than others in wel dooing? Not they whome such things dismaie, but they which endeuor valiantlie to ouercome those counterbuffs[m]. For the more a man ouercommeth, & by Gods assistance subdueth himselfe[n], the more he goeth forward, and commeth the more into the fauor of God.

How be it al men haue not like power to ouercome, and to mortifie themselues. Yet this I saie; he which hath lesse abilitie, if he vse diligence in this point, shal more preuaile[o], than another which is slothfull, though perhaps otherwise he seeme virtuous[p].

Now there bee two things, that make much to a mans amendement, namelie, to withdraw our selues violentlie from such things, wherevnto by our wicked nature we are inclined[q]; and to bend our selues wholie to the attaining of that good, which wee stand in need of[r]. Also those things

[l] Matth. 19, vers. 21, &c. Marke. 10, vers. 21, &c. Luke. 18, vers. 22, &c.
[m] Ps. 27, 14. 2. Tim. 2, 1.
[n] 2. Pet. 2, 9.
[o] Matth. 19 vers. 28, &c. Luk. 28, 13.
[p] Matth. 19 verse, 20. Luk. 18. 11. 12. 21.
[q] Mat. 11, 12
[r] Psal. 37, 3. 4.

thinges are especialie to be taken heed of, and auoided, which we commonlie mislike, or condemne in other men [f].

Take profit of euerie thing. If thou heerest, or seest examples of virtue, folow them; if of wickednes, auoid them. As thou priest into other mens manners: so doo others into thine [t].

Oh what a ioyful and comfortable thing is it, to see professors of Christianitie, folowers of Christes doctrine [u]! Againe, what a lamentable, and greeuous thing is it, that such as would be counted Gospellers, liue loosselie, and contrarie to their calling!

How hurtful is it to alter the purpose of thy profession, and to incline to those things which are not commanded thee [x]!

Remember thy profession, and alwaies haue in mind Christ which was crucified [y]; when thou seest his life, be ashamed of thy selfe, that hast so long a while professed Christianitie, and yet so little if any whit folowed the example of Christ [z].

He which attentiuelie, and carefullie thinketh vpon the life & death of Iesus, shal find sufficiencie of al necessarie,

[f] Matt. 7, 3. 4. Romans. 2, verse, 1, &c. 1. Cor. 11, 31

[t] Matt. 7, 1. 2.

[u] 1. Cor. 13, verse, 3. 4. 1. Tim. 1, 5. 19.

[x] 1. Tim. 4, verse, 1, &c. 1. Tim. 5, 13.

[y] Colos. 2, 20 Gal. 6, 14. 1. Cor. 1, 23.

[z] 1. Cor. 11, verse, 1. 1. Pet. 2, 9. 21.

necessarie, and profitable things in the same; neither shal hee need to seeke any better thing without Iesus[a].

If Iesus crucified came into our minds, quicklie, and sufficientlie learned we should proue[b].

The delight of a Christian is in the Law of the Lord[c], and therein dooth hee exercise himselfe: but if he once waxe negligent, and luke-warme[d], then miseries come which oppresse him, and troubles that vexe him, because he is void of inward consolation, and forbidden to seeke any outward comfort[e].

And doubtlesse, he which passeth the bounds of Christes doctrine, is greatlie subiect to a greeuous destruction[f]; and he that loueth a loase, & secure life, is neuer in quiet[g], for some thing euermore displeaseth him.

Rather folow the streight, and vertuous life[h] of the Apostles, and Disciples of Christ[i], and in so dooing doubt thou not, but that God of his wonted mercie wil giue thee strength to doo wel. This is the waie to be ful of hope, & strength, this is the waie, euen the heauenlie waie so to proceed,

[a] Roman. 8, verse, 1, &c. Colosse. 2, 12. 13. 14.
[b] 1. Cor. 2, verse, 1, &c.
[c] Psalm. 1. 2. 1. Iohn. 5, 2.
[d] Reu. 3, 15. 16.
[e] Esaie. 57, verse, 3, &c
[f] Prou. 1, 24. 25. 26.
[g] Esa. 57, 20 21.
[h] Matt. 7, 13 14.
[i] 1. Cor. 11, 1 1. Thes. 1, 6. 7. 1. Thes. 2, verse, 14. 2. Thess. 3, 9 Hebr. 13, 7.

ceed, that thou maieſt deſpiſe all worldlie things[k].

And would to God we had no let, but that wee might praiſe God euen with hart, and mouth[l], and keepe his commandements[m]! Would to GOD wee were quite rid from al worldlie buſines, and did ſet our affections on heauenlie things[n]! For when man is come to that point, that he careth for no worldlie comfort[o], then beginneth he to taſt the ſweetenes of God; to take al things in good part, howſoeuer they fal out; to be neither ouer iocund in proſperitie, nor too penſiue in aduerſitie[p]; but euermore confidentlie to hope in God[q], who is al in al[r], to whome nothing dieth, but al things liue, and continualie obeie at his becke[s].

Alwaies remember the end[t]; and thinke that time loſt wil neuer come againe.

Without care, and diligence thou ſhalt neuer atteine to godlines[x]. If thou waxe faint, thou ſhalt euerie daie be worſe & worſe[y]: but go thou zealouſlie forward[z], and thou ſhalt find both great peace, and pleaſure in thy wel dooing, both bicauſe God fauoreth thee, & thou fauoreſt virtue.

An

k Pſal.56,4. verſ.10,& 11
l Pſa.34, 1. 2.
m Pſa.119,5
n Coloſ 3,2
o Pſal 86,7 8.
Pſalm.20,7.
Pſal.56, 11.
Rom. 8,38. 39.
p Pſal.30,7. 8.
q Pſal 37,3 4.
r Ro.11,36.
1.Cor 8, 6.
1.Cor.12, 6.
1.Cor.15,28
ſ Pſa.104, 1.
t Sirac.7,36
u Ephe.5,15 16.
Galat.6,10
x Rom.12,6
2.Cor.11,23
y Luk.9, 62
Iohn. 5, 14.
2.Pete.2, 1. verſe,12,&c.
z Mat.25,10. ve.21,& 22.
1.Pet.3, 10. 11.
Pſal.34, 12. 13.

An earneſt, and zelous man is prepared vnto al things [a]. It is more paineful to reſiſt vices, and perturbations of the mind, than to ſweat againe with bodilie labor: and hee which in time taketh no heede of ſmal ſinnes, by little and little falleth into great offenſes [b].

Thou ſhalt euermore be merie at night, if thou haſt behaued thy ſelfe godlie in the daie.

Watch for thy ſelfe [c]; ſtir vp, and admoniſh thy ſelfe; whatſoeuer becommeth of others, haue a regard to thy ſelfe [d]; For ſo doeeſt thou profit, as thou offereſt [e] violence vnto thy ſelfe.

[a] Rom. 8, 35 38. 39. Ephe. 6, 12.

[b] Iames. 1, verſe, 13. 14.

[c] 1. Cor. 16, verſe, 13.

[d] 1. Tim. 6, verſe, 11, 12.

[e] Mat, 11, 12.

Thus endeth the firſt
Booke.

The second Booke of *the Imitation of* Christ.

Chap.1.
Of the inward life of man.

[a]Luk.17,21 THe kingdome of God is within, saith Christ[a].

Turne thee vnto the Lorde with al thine heart, hauing forsaken this wretched world, and [b]Psal.4, 8. thou shalt find rest for thy soule[b].

Psalme.15,1 Mat.11, 29. Learne to contemne outward [c]Luke, 17, verse, 20. 21. things[c], and to addict thy selfe to spiritual; so shalt thou perceaue the kingdome of God to come into thee.

For the kingdome of God is righteousnes, and peace, and ioy in the [d]Ro.14,17 holie Ghost[d], which the wicked en-[e]Isai.57,21 ioy not[e].

[f]Iob.14,23 Christ wil come vnto thee, & comfort thee[f], if thou make a fit resting place for him within thee. For al his [g]Psa 45,13 glorie, and beautie is within[g]; there doth he gladlie abide.

With the inner man doth he oftentimes

tentimes walke; and reason sweetlie and delite himselfe pleasantlie; and agree notablie; and familiarlie continue[h].

Go to now, ô faithful soule, prepare thine hart for this bridgroome[i], that he may come vnto thee, & dwel within thee. For thus he saith[k], If any man loue me, he wil keepe my word, and my father wil loue him, and we wil come vnto him, and wil dwel with him.

Wherefore keepe out others, and let Christ haue roome: if thou hast him, thou hast enough[l]. For he wil haue a care of thee, and so faithfullie ouersee al thine affaires, that to put any confidence in man thou shalt not need[m].

For men quicklie are changed, and speedilie depart[n]: but Christ abideth for euer[o]; and continueth by his vnto the end[p]. Neither set any great affiance on mortal and fraile man, albeit he be deere vnto thee, and may doo thee good[q]; and if somtime hee gainesaie, and trouble thee, be not ouer pensiue.

They which take thy part to daie, to morow may be thine enimies, & afterward thy frends: for they change manie-

h Prouer. 8, verse. 32, &c.
i Sal. song. 5 verse, 4. 2. Cor. 21, 2.
k Ioh. 14, 23.
l Rom 8, 17. Philip. 3, 8.
m Psa. 37, 3. 34. 39
Hebr. 13, 6.
n Psal. 62, 9. Psal. 39, 11. Psal. 116, 10 11.
o Heb. 13, 8.
p Matt. 28. verse, 20.
q Psa. 118, 8. 9.

manie times like the wind.

But put thy confidence in ỹ Lord [r], and see thou serue, and loue him [f]: he wil handle thy cause right wel, and set it in good order [t].

Here thou hast no continuing citie [u], & whereſoeuer thou goest, thou art a stranger, and pilgrime [x], neuer finding rest til thou art fast ioined vnto Christ [y].

Why doest thou here gaze about, seeing this is not the place of thine abode? In heauen should be thy conuersation [z], as for earthly things thou shouldest behold them onelie to see how they passe awaie [a], and thou with them [b]. So looke vpō them, that thou loue them not [c], least thou perish being taken with vaine delight.

Cast thy cogitations vpon the most hie God [d]; & praie vnto Christ without ceassing [e].

If thou canst not meditate on deepe and heauenlie mysteries, rest thy selfe in the paines of Christ, and abide willinglie in his wounds [f]. Run thou zelouslie vnto those healthful wounds, and stripes of Christ, and thou shalt find a great comfort in aduersitie, yea thou shalt not set a rush by the reproches of men, but take al slanders in

good

[r] 1.Pet.5,7.
Psal.43, 5.
[f] Matth,22, verse, 37.
Mark.12,29 30
[t] Psa.73,24.
[u] Heb.11,14
[x] Heb.11,13 verſ,14,&c.
[y] Eph.2,19.
[z] Phil.3,20
[a] 1.Cor.7,31
1.Iohn.2,17
[b] Psal,90,5. verse,6,&c.
[c] 1.Iohn. 2, verſ,15, 16.
[d] 1.Pet.5,7.
[e] Psa.55,16 17
Luke.18, 1
Coloss.4, 2.
1.Thess. 5, verse, 17.
[f] 1.Peter. 2, verse,21,&c
1.Pet.4, 13.

in good part [g].

Christ himselfe was despised of men in this world [h]; yea at a great extremitie his verie friends forsooke him, and fled [i]. Christ himselfe suffered, and was contemned [k]; and wilt thou complaine? Christ himselfe had aduersaries, and backbiters [l]; and wouldest thou haue no enimies, nor be ill spoken of?

How shal'thy patience be crowned, if thou susteine no aduersitie [m]? And if thou wilt not be contraried in anie thing, how wilt thou be the freend of Christ [n]? But make thou an account to suffer tribulation both with Christ [o], and for Christ [p], if thou desire to reigne with Christ [q].

Oh haddest thou but once entered into the secret closet of Iesus, and felt but euen a verie little of the heat of his loue, thou wouldest not onelie make no account there of prosperitie, or aduersitie in this world [r], but also euen reioise when thou art defamed [s]. For the loue of Christ makes a man euen to despise himselfe [t].

I saie the true spiritual man, which is void of inordinate desires, and loueth Iesus vnfeinedlie, can both turne himselfe freelie vnto God, and

F.1. rauished

g 1.Pe 2,19 20.
1.Peter.3,9 14.
h Psal.22,6. Matt 27,31. Iohn.15,18. 19. 20
Heb. 12, 2. 3.
i Mat.26,56 70. 72.
k Esaie. 53, verse,3,&c. Luke.18, 5.
l 2.Pet.2,23 24.
m 2.Tim.2,3 4. 5.
n Ioh.15,13 14. 20.
o Rom.8,17
p 1.Pet.4,14
q 2. Tim. 2, verse, 11. 12.
r Luk.5,11. Luke.9, 23.
s Acts.5.41.
t Roman 8, vers,35,&c. Philip.3, 8.

rauished in spirit aboue himselfe, quietlie enioy him [u].

[u] Phil. 3, 20

Hee, to whome al things seeme as they are in deed, not as they are esteemed in the vaine opinion of man, is doubtles a wise man, and rather taught of God [x], than of men.

[x] Esa. 54, 13 Iohn. 6, 65.

He that hath learned to abide within, and to make final account of outward things; neither seeketh a place [y], nor expecteth leasure to exercise himselfe in godlines [z]. The inward man can quicklie cal himselfe home, inasmuch as he neuer is altogether abroad. Neither outward labor can let him, nor necessarie busines staie him for a time: but as euerie thing falleth out, so dooth he applie himselfe [a].

[y] 1. Tim. 2, 8
[z] Gala. 6, 9. 10.
[a] Ro. 8, 38. 39
1. Thess. 3, 10

Hee that is wel prepared, and reformed inwardlie, is nothing trobled with the woonderful, and peruerse behauiour of the world [b]. Looke how greatlie a man draweth busines vnto himselfe, so much is he hindered, and distracted.

[b] Psal. 36, 4
1. Corin. 4, 3

Wert thou wel setled, & throughlie purged, al things would be for thy good, and profit [c]. But for that thou art not plainlie dead vnto thy selfe [d], nor separated wholie from earthlie things,

[c] Rom. 8, 28
[d] 1. Pet. 2, 1. 2. 3. Coloss. 3, 5.

things, manie things displease, and troble thee oftentimes.

Nothing dooth so defile, and snarle the mind of man, as the impure desire of earthlie things [e]. [e] Titus. 2,12

Wherefore if thou wilt despise the consolation which this world dooth minister [f], thou shalt more easilie both behold celestial things, and inwardlie reioise. [f] 1.Ioh.2,15

Chap. 2.

Of patience, and humilitie, two virtues necessarie to be in a Christian.

CARE not greatlie who is on thy side, or against thee [a], but care to please God in al thy dooings, and to haue a good conscience: so wil God defend thee right wel. And whom he defendeth, none can hurt [b]. [a] Psal.56, 4 2.Cor.1, 12. [b] Rom.8, 31

If thou hast learned to hold thy peace, and to be patient [c], doubt thou not but God wil aide thee from aboue. Hee knoweth when to deliuer thee [d]; therefore oughtest thou to commit thy selfe to his pleasure. [c] Psa.27,14 [d] 2.Pet.2, 9

It is God that aideth [e], and deliuereth man from shame, and rebuke, [e] Psa.121,2.

It is manie-times good, to bring vs more and more downe, to haue our vices knowne, and reprehended of o-
[f] Pſ. 119, 67. 71. thers [f].

When a man humbleth himſelfe for his offenſes, he eaſilie pacifieth ſuch as are offended, and with ſmal adoo commeth into fauor againe.

The humbled man doth God pro-
[g] Pſa. 34, 18 tect, and ſaue [g]; to the humble he
[h] Iam. 4, 6. humbleth himſelfe: yea the humble
[i] 1. Pet 5, 9. hath manie things at his hands [h]; the
Proue. 22, 4 humble he exalteth vnto glorie [i];
[k] Luk. 10, 21 and to the humble he both reuealeth
[l] Eſai. 66, 2. his ſecrets [k], and offereth himſelfe [l].

The humble man, be hee neuer ſo much iniuried, or backbited, is al-
[m] Pſa. 23, 4. waies quiet in mind: becauſe he truſteth in God, not in the world [m].

Thinke not to come forward in religion anie whit, vnles thou thinke
[n] Iam. 4, 6. thy ſelfe inferior vnto al [n].

Chap. 3.

That we ought to be at peace both with our ſelues, and with al men.

[a] Pſa. 51, 12. 13. BE firſt of al at peace with thy ſelfe [a]: and
[b] Matt. 5, 9. then ſhalt thou pacifie others [b].

A quiet man dooth more

more good, than a learned.

The contentious construeth a good thing on the il part, and harkeneth vnto euil [c]: but a good, and quiet man turneth al things to the best [d]. The quiet man conceiueth sinisterlie of no man [e]: but the vnquiet and suspicious, wil neither be quiet himselfe, nor suffer others to be at rest; he both speaketh that manie-times which he ought not, and dooth not that which he should; he considereth what is an other mans dutie, and neglecteth his owne [f].

Wherefore doo first thine owne dutie: and then looke that another man doo his [g].

Thou hast the tricke how to color, and excuse thine owne deeds [h], yet wilt thou not alow the excuses of another. But reason would, thou shouldest excuse another, and accuse thy selfe [i]. If thou wouldest be borne withal, beare thou with another: and see how far thou art as yet from true patience, and charitie, which fretteth and is offended with none but with it selfe [k].

To dwel with good, and quiet men it is no hard matter, for al men naturalie doo like thereof, and euerie man

[c] Prou. 17, 4
[d] Pro. 15, 18
[e] 1. Cor. 13, verse, 5.
[f] Ioh. 21, 21. 22
[g] Matt. 7, 5
[h] Rom. 2, 1. 3.
[i] Pro. 10, 12. Prou. 17, 9. 1. Pet. 4, 8.
[k] 1. Cor. 13, verse, 4. 5. 6. 7.

desireth quietnes, and loue such a-
[1]Mat.4, 6. gaine as loue them[l]. But to liue qui-
47 etlie with crabbed, and froward fe-
lowes, with enimies, and il conditio-
ned men, is doubtlesse the part of a
man indeed deseruing commenda-
[m]Mat.5,44 tion[m].
45
[n]Roma.12, Some are at peace both with them-
vers,18,&c. selues, and with others[n]: some wil
[o]Prou.6,19 neither be quiet themselues, nor suf-
Rom.3, 17. fer others[o]; these are il to them-
selues, but woorse to others. Againe
some both keepe themselues in cha-
[p]Pro.3,30. ritie[p], and studie to bring others vn-
[q]Mat.5,10. to concord[q].

And yet al the peace which wee
haue in this miserable life, dooth ra-
[r]Luk.21,19 ther consist in patient suffering[r], than
in not feeling aduersitie.

The more a man knoweth how to
suffer miseries, the more quietnes
dooth he enioy: and such a man is a
[s]Mat.6,38, victorious conqueror of himselfe[s];
39 a lord of the world[t]; a freend
[t]Rom.8,37 of Christ[u]; and an heire of
[u]Ioh.15,13 heauen[x].
14.
[x]Rom.8,17
32.
Matth.5,10

Of

Chap.4.
Of pureness in mind, and plainenes in meaning.

MAn is caried ouer earthlie things with two wings, to wit with plainenes [a], and pureines [b]. Plaineneſſe is of meaning, pureness is of the mind; that mindeth God, this apprehendeth, and taſteth what he is [c].

No good action ſhal hinder thee, if thy mind be free from al inordinate affections [d].

If thou onelie ſeeke, and mind to pleaſe God, & to profit other, thou ſhalt enioy the freedome of mind [e].

Were thy mind vpright, the whole world were nought vnto thee but euen a glaſſe to frame thy life, and a booke of godlie inſtructions [f]. For nothing is there ſo ſmal, & vile, but it repreſenteth the goodnes of God [g].

And if thy mind were good, and pure, thou ſhouldeſt eaſilie behold, and wel perceiue al things [h].

For a pure mind penetrateth both into heauen [i], and hel: and as a mans mind is, ſo doth he iudge of things [k].

If there be any ioy, the man which

f4. hath

[a] Mat.6,16.
[b] Mat.6,22
2.Cor.1,12.
[c] Matt.5,8. Pſalm.24,4
[d] Mat.6,22 23.
[e] Pſal.1,2. 3.
Pſal.27,14.
[f] Rom.1,19. 20
[g] Pſal.8,1.
Pſalme.19,1 2.
[h] Mat.6,22
[i] Matt.5,8.
[k] Mat.6,23.

hath a pure heart dooth enioy the
1 Pſal. 51, 10 ſame[l]: and if there be anie ſorrowe,
6. and miſerie, hee hath it which hath
m Eſa. 57, 20 a guiltie conſcience[m].
21. As fire taketh awaie the ruſt from
Eſai. 48, 22. iron, and maketh it bright: ſo doth re-
pentance wipe awaie wickednes, and
n Deu. 4, 29. maketh of a ſinner a new man[n].
30
31. A man that is but warme in godli-
o Pro. 19, 15 nes, flieth euen the leaſt paines, and
24 ſeeketh outward comfort[o]; but
would hee once earneſtlie begin to
ſubdue himſelfe, and ſtoutlie take the
readie waie to a virtuous life, doubt-
les thoſe things which at the firſt he
p Matth. 11, counted greeuous, wil ſeeme light,
verſe, 29 and eaſie[p].
30

Chap. 5.

Of the conſideration of a mans ſelfe.

WE ought not ouer-
much to truſt vnto our
a Prou. 3, 5. ſelues[a]: for manie-
Luke. 18, 11 times wee lacke both
2. Cor, 1, 9. grace, and wil.
Smal is the iudgement which wee
b Iohn. 1, 9. haue[b], and that alſo wee may eaſilie
c Mat. 25, 8 forgo by negligence[c].
And yet, ſo blind are we, manie-
times we perceiue not ſo much: and
manie-

manie times when wee ſinne, we excuſe our wickednes? yea, and through a blinde affection, ſuppoſe it to bee zeale, which is woorſt of al [d]. [d] 1.Cor.2,14.

Wee reprehend others for ſmal things; and ouerpaſſe great offenſes in our ſelues [e]. We can quicklie ſee when wee are iniuried, and wil not eaſilie put vp wrong: but how we iniurie others our ſelues we neuer cal into mind. [e] Matt.7,4.

Aſſuredlie would a man rightlie, and wiſelie conſider his owne doings [f], he ſhould find no cauſe why to condemne another. [f] Matth.18, verſe, 32. 33. Luke.7, 37. 38. 39.

The godlie man hath a greater care of himſelfe, than of any thing beſide: and he which looketh to himſelfe diligentlie, wil ſpeake but little of another.

Looke not to prooue godlie, and religious, vnles thou bridle thy toong from talking of others, and haue a through inſight into thy ſelfe [g]. [g] 1. Cor. 11, verſe, 28. 31.

If thou giue thy mind wholie to knowe thy ſelfe, and to doo the wil of God, no outward thing ſhal mooue, or trouble thee [h]. [h] Phil. 3,7. 8. 2.Cor.13, 5.

Where art thou while thou art not with thy ſelfe? or when thou haſt ouerpaſt al things, what art thou the 2.Cor.4,16.

better, if thou neglect thy selfe [i]? Thou must of necessitie neglect al other things, and thinke herof, if thou mind to atteine vnto peace, and quietnesse: yea, thou shalt mightilie increase, if thou cast of worldlie cares [h]; & contrariewise as greatlie decrease, if thou make anie account of earthlie things [l].

Count nothing woonderful, nothing excellent, nothing grateful, nothing acceptable: but either God, or that which is of God [m]: as for worldlie pleasure deeme it but vaine [n].

The soule which loueth God, in respect of GOD, contemneth al things [o]. God alone which is eternal [p], infinite [q], and incomprehensible [r], is the comfort of the soule, and the true ioy of hart [s].

[i] Mat. 16, 26. Mark. 8, 36. Luke. 9, 25. Iohn. 12, 25
[k] Mat. 6, 25 Luke. 12, 22 Philip. 4, 6. 1 1. Tim. 6, 8 9. 10 1. Pet. 5, 7.
[m] 1. Iohn. 2, verse, 15. 16. 17. 1. Ioh. 4, 21.
[n] 1. Cor, 7, verse, 30. 31. 1. Iohn. 2, 15 17.
[o] Phili. 3, 7. 8.
[p] 1. Tim. 1, verse, 17.
[q] Iob. 11, 7.
[r] 1. Kings. 8, verse, 27.
[s] 1. Ioh 4, 16 Sirach. 1, 11 12.

Chap. 6.

The ioy of a good conscience.

THe glorie of a good man consisteth in the testimonie of a good conscience [a].

If thy conscience be good, thou hast continual ioy [b].

A man that hath a good conscience endu-

[a] 2. Cor 1, 12
[b] Prou. 15. verse, 15,

endureth much [c], yea, reioiseth in aduersitie [d]: but a wicked man is euermore timorous [e], and vnquiet [f].

Sweet wil be thy sleepe, if thy conscience accuse thee not [g].

Reioise not, but in wel dooing [h].

Wicked men at no time reioise in deed, neither feele the peace of a godlie mind: for, as saith the Lord [i], There is no peace vnto the wicked. And though they saie they liue in peace, & can neuer be molested with aduersitie, nor iniuried by man; beleeue them not. For suddenlie shal the heauie displeasure of God so fal vpon them [k], that both their dooings shal come to naught, and themselues vtterlie consume awaie.

For a godlie man to reioise in tribulation is no hard thing [l]: and so to reioise, is to reioise of Gods fatherlie care.

Vaine is the praise which is either ascribed, or receiued of men [m]. The praise of the righteous is in their cõscience [n], not in the toong of men. The righteous reioise of God, in God [o], and in the truth [p].

He that seeketh for true, and eternal glorie, contemneth worldlie praise [q]: but he that either coueteth,

[c] Roma. 8, verse. 35, &c
[d] Iames. 1, verse, 2, &c.
[e] Gen. 3, 8.
[f] Gen. 4, 5. 6.
Esai. 57, 20. 21.
[g] Psal. 3, 5.
[h] 1. Co. 13, 6
[i] Esa 48, 22
[k] Esai. 57, 21.
[k] Rom. 1, 28 Roman. 2, 8. 9. 1. Thess. 5, 3
[l] Rom. 5, 2. 3. 2. Cor. 12, 10 Galat. 6, 14. Iames. 1, 2.
[m] Ioh. 5, 41. 44 Ioh. 12, 43
[n] 2. Co. 1, 12.
[o] Psal. 9, 2. 144 Ierem. 9, 24.
[p] 1. Cor. 1, 31. 2. Cor. 10, 17
[p] 1. Cor. 8, 3. verse, 6.
[q] Ioh. 8, 54. Galat. 6, 14

or

or dooth not contemne temporal, he doubtles waieth but little celestial glorie [r].

[r] Ioh. 12, 43

Great quietnes hath he that careth neither for praise, nor dispraise [f]. And he is wel content and quiet whatsoeuer his condition bee, which hath a cleere conscience [t].

[f] 1. Cor. 4, 3

[t] 2. Cor. 1. 12

If thou beest praised, thou art not the better; nor the worser, if thou art dispraised: what thou art, thou art; and greater thou art not, than God accounteth thee to be [u].

[u] 1. Sam. 16, verse, 7.

Consider what thou art within, & waie not what thou art thought to be abroad [x].

[x] 1. Cor. 4, 3

Man beholdeth the countenance, but God the hart [y]: and man iudgeth of the deeds, but God of the mind, and intent.

[y] 1. Chr. 28, verse, 9. Psalme, 7, 9. Iere. 11, 20 Iere. 17, 10. Iere. 20, 12. Rom. 8, 27.

Euermore to doo wel, and to count baselie of a mans owne selfe [z], is a singular token of a modest mind. So is it an argument of rare integritie, and faith, to contemne the comfort of worldlie things.

[z] Roman, 12 verse, 10

Hee that seeketh no record elsewhere [a], hath doubtlesse wholie addicted himselfe to the seruice of God, For he that praiseth himselfe, saith Paule [b], is not alowed, but hee whom the

[a] Iob. 5, 34. 41

[b] 2. Cor. 10 verse, 18.

the Lord praiſeth.

To deale with God in mind [c], and neuer to be moued outwardlie with anie perturbation, is the propertie of him that is a ſpiritual man.

[c] Pſal.16, 7. 8. 9. Acts.2, 26. 46 47

Chap.7.
That our Sauior Christ is to be loued aboue al things.

BLeſſed is he which knoweth what it is to loue Ieſus, and for his cauſe to contemne al things [a].

[a] Mar.8,34 35 Luke.9, 23. 24.

For loues ſake euen the beloued muſt be left: in aſmuch as Ieſus wil be loued aboue al things [b].

[b] Matth.10, verſe, 37.

The loue of earthlie things is deceiptful, and fraile: but the loue of Ieſus dooth endure, and continue. He which loueth worldlie thinges, ſhal periſh therewithal [c]: but he that embraceth Ieſus abideth euer [d].

Luk.14,26.

[c] 1.Ioh.2,17
[d] Iohn.3,16
[e] Mat.28.20 Iohn.14,16
[f] Ioh.6, 37. 38 39. 40.

Loue him, & reteine his good wil, which when al things vade awaie, wil neuer forſake thee [e], nor ſuffer thee to periſh [f].

Wil thou, nil thou, one daie thou muſt leaue this world [g]: and therefore ſticke to Chriſt both in life, and death,

[g] Iob.14,5. Pſalm.39,5

[h] Rom. 14, verse, 8, &c. Philip. 1, 21. Reue, 14, 13

death [a], commit thee vnto him which alone can helpe thee when al things faile.

This thy friend is of that nature, that he wil onelie be loued, he alone claimeth thy mind for himselfe, and hee alone wil sit there like a King in his throne.

[i] Luk. 9, 24. Luke. 19, 8. 9.

Therefore haue thou no felowship with earthlie things [i], and Iesus gladlie wil abide with thee.

Thou shalt find that wel-nigh lost, whatsoeuer is spent vpon anie besides Iesus.

[k] 2. King. 18 verse, 21. Esaie 36, 6.

Neither trust, nor staie vpon a wauering reed [k]. For al flesh is grasse, and al the grace thereof is as the floure of the field [l].

[l] Esai. 40, 6. [m] Iere. 15, 5.

If thou trust in man [m] thou shalt easilie be deceiued: yea, if thou seeke comfort, and profit by any other thing, thou shalt sustein great losse [n].

[n] Philip. 3, 7

If thou seeke Iesus in al things, thou shalt find Iesus; but if thou seeke thy selfe, thou shalt find thy selfe, but to thy damnation [o].

[o] Matth. 10, vers. 37, &c. Marth. 16, vers. 24, &c. Iohn. 12, 25.

For whosoeuer seeketh not Iesus, doth more hurt himselfe, than al the world againe, and his enimies besides can doo.

Of

Chap 8.
Of the familiaritie with Iesus.

WHile Iesus is present all things go wel, and seeme comfortable: but when hee is absent, nothing is sweet [a]. If Iesus speake not in the mind of man, little good can worldlie comfort doo him: but speake hee but a word, and great ioy shal he feele [b]. So Marie Magdalene arose quicklie from the place where she wept, [c] as soone as she heard by Martha that the maister was come, and called for hir. Happie is the houre wherein Iesus calleth from teares vnto the ioy of the spirit [d].

[a] Iohn. 16, 6

[b] Ioh. 16, 22

[c] Ioh. 11, 29 28.

[d] Ioh. 16, 22

How hard, and drie art thou without Iesus [e]? How vaine, and fooliſh if thou desire any thing without Iesus? Greater shal be thy losse if thou doo so, than if thou shouldest leese the whole world [f]. For what can the world doo without Iesus [g]?

[e] Iohn. 15, 6

[f] Philip. 3, 8 1. Iohn. 2, 17 Matt. 16, 26.

[g] Mat. 16, 28 Iohn. 17, 2.

To be without Iesus is a bitter death: but to abide with him, is euen a pleasant life [h]?

[h] Psal. 27, 1 Iohn. 14,

If Christ be with thee, what enimie

i Rom. 8, 31. 38. 39 mie can hurt[i]?

He which findeth Ieſus, findeth a good treaſure, or rather the cheefeſt

Iohn. 10, 20 k Coloſ. 2, 2 3. felicitie[k]: hee which leeſeth Ieſus leeſeth too much. What ſaid I, too much? He leeſeth more, than if he

l Mar. 8, 36. loſt the whole world[l].

He that liueth without Ieſus, is

m Matt. 19, verſe, 21, &c moſt miſerable[m]: but he whom Ieſus

n Ioh. 17, 2. 3. fauoreth, is for riches moſt welthie[n].

To liue with Ieſus, is great cun-

o Ioh. 8, 31. ning: and to know how to keepe him

p Matth 11, verſe, 29 is moſt ſingular wiſedome[o].

Be thou meeke, and lowlie[p], and Ieſus wil come to thee. Yea, be thou godlie and quiet, and Ieſus wil abide

q Iohn. 14, verſ, 15, 16. with thee[q].

r Galat. 4, 9. Coloſ. 2, 20 But turne thou once to outward things[r], and thou dooeſt make him forſake thee, and ſo leeſe his fauor. And if he once forſake thee, vnto whom wilt thou flie? or what freends

s Iohn. 6, 68 Hebru. 6, 4. 5. 6. wilt thou find?

Without a friend thou canſt not long liue: and if Ieſus bee not thy freend before al others, thou ſhalt

t Sal. ſong. 5 verſe, 6. mourne without meaſure, when he once doth leaue thee[t]. And therfore

u Iere. 9, 23. 24. Ierem. 17, 5. Galat. 6, 14. thou dooeſt fooliſhlie, if thou either truſt, or reioiſe in any beſides him[u].

Better were it to haue the whole world

world against thee, than Christ Iesus alone [x].

Wherefore before al things which thou loueſt, loue Ieſus beſt [y]: loue others for Ieſus ſake, but loue Ieſus for his owne.

He alone muſt ſingularlie bee loued, becauſe he alone is the good and faithful freend [z]. For him and in him thou muſt loue both freend, and foe [a]; and praie him, that al men [b] may knowe, and loue him.

Neuer couet thou anie ſingular praiſe, or loue [c]; for that belongeth vnto God, who hath none equal [d]. Neither wiſh to haue anie bodie addicted vnto thee [e], nor doo thou inordinatelie loue any man [f]: but let Ieſus be in thee, and in al good men [g].

Haue thou a pure mind [h], void from al hinderance of worldlie things [i]. For thou muſt be pure, and bring an vpright mind vnto Ieſus, if thou wilt behold, and ſee how ſweet the Lord is [k].

And doubtles thou ſhalt neuer come to that point, vnleſſe God preuent thee, and draw thee [l], whereby thou maieſt reiect, and renounce al things, & be coopled to him alone [m]. For if thou be in Gods fauor, nothing is

[x] Rom. 8, 31 38. 39.
[y] Matth. 10, verſe, 37. Luk. 14, 26.
[z] Iohn. 15, verſ, 13, &c. 1. Iohn 3, 16 1. Ioh. 4, 10, 19
[a] Matth. 5, verſ. 43, &c.
[b] 1. Tim. 2, 1
[c] Iere. 9, 23. Dan. 4, 34.
[d] Dan. 3, 29.
[e] 1. Cor. 3, 3 verſe. 4, &c.
[f] 1. Cor, 7, verſe, 23.
[g] Gal. 1, 10.
[h] Matt, 5, 8.
[i] Iam. 1, 21.
[k] Matt, 5, 8. Pſalm. 34, 8 Pſalm. 24, 4
[l] Iohn. 6, 44
[m] Luk. 3, 11

[n] Marke. 9, verse, 23. Philip 4, 13

is there, which thou canst not doo[n]: but if that be gone, thou art poore, & feeble, & left as it were to the whip [o].

[o] Ps. 104, 29

Now if thou feele the want thereof, thou oughtest not to cast downe thy selfe, or despaire [p], but patientlie abide the good pleasure of God, and beare al chances, to the praise of Christ Iesus [q]. For summer followeth winter; & after night day comes; and faire weather after stormes [r].

[p] Iames. 1, verse, 2, &c. 12.

[q] 1. Pet. 1, 6. 7.

[r] Tob. 3, 22

Chap. 9.

Of the want of comfort.

IT is none hard thing to contemne worldlie comfort, whilest thou feelest heauenlie [a]: but to lack both worldlie, and heauenlie consolation [b], and willinglie to beare the banishment of the mind for the glorie of God; and neither to seeke thy selfe in anie thing, nor to respect desert, is doubtles a great matter, or rather the greatest of al.

[a] Psa. 94, 19

[b] Mat. 27, verse, 46

For what great thing is it to be merie, and godlie, while God fauoreth [c]? who doth not wish to see that houre? He rideth cheerefullie, whom the race

[c] Psa. 94, 19

grace of God carrieth: and what marruel if he feele no burthen, which is borne of the almightie [d], and led by the best guide?

[d] Esa. 10, 20 Matt. 11, 28

Greatlie doo we delight our selues with some one thing of this world or other, and hardlie can man forsake himselfe altogither [c]; therfore mightilie, and a long while must he striue, before he can learne to subdue himselfe, and draw al his senses vnder the obedience of God.

[c] Matth. 19, vers. 22, &c. Luke. 9, 23. Luke. 18, 22

As long as man dependeth on himselfe, he wil easilie slide vnto worldlie delights: but the vnfeigned louer of Christ, and earnest folower of virtue, neither inclineth vnto those cōforts, nor seeketh such delight of senses, but rather vehement exercises, and sore labours for the loue of Christ [f].

[f] Luk. 9, 23. 24.

Therefore if at any time spiritual comfort be giuen thee from aboue, receiue the same with thankes-giuing, and thinke that it is Gods gift [g], not that thou doost deserue it, and be not puft vp therewithal [h].

2. Corin. 4, verse, 8, &c. Galat. 6, 14. [g] 1. Cor. 4, 7.

Be not high minded, or proud because of thy gift [i], but so much the more humble rather, and in al thy doings circumspect, and feareful.

[h] Coloss. 2, verse, 18. [i] Roman. 11 20,

For

For the time of comfort wil passe awaie, and tentation wil folow.

And though thy consolation be gone, despaire not out of hand, but looke for health from aboue, and that with modestie, and patience[k]. For GOD is able to endue thee with a more ample benefit & consolation[l].

[k] Rom. 5, 3. Rom 15, 4. Iames. 1. 2. 3. [l] 2. Corin. 1, verse, 3, &c.

Neither is this a new thing, and strange to such as tread in the paths of godlines[m]. For men of greatest holines, and the old prophets haue tasted such alteration manie times[n].

[m] Psal. 94, verse, 1, &c. 2. Cor. 7, 4. 5, Acts. 14, 19. [n] Psa. 34, 19.

And therefore said one vpholden by the power of God, on this wise[o], In my prosperitie I said, I shal neuer be moued.

[o] Psal. 30, 6.

But what happened vnto him when that was taken awaie, he ioineth afterward in these words: But thou diddest hide thy face, and I was troubled.

7.

Yet for al that he despaired not, but so much the more earnestlie praied vnto God, saieng: Then I cried vnto thee, ô Lord, and praied to my Lord.

8.

At the last, he obteined the end of his praier, and confesseth that he was heard, when hee said: O Lord my God, I cried vnto thee, and thou hast restored me. But wherein? Thou hast

9. 11

turned

turned my mourning into ioy, thou haſt looſed my ſacke, and girded me with gladnes.

Now if theſe things haue happened to men of ſuch woonderful holineſſe, we miſerable and poore ſoules ſhould not deſpaire [p] though wee be ſometime in cold, and ſometime in heat, as much as the ſpirit goeth, and commeth at his pleaſure [q]. Therefore ſaith Iob [r]: Thou dooeſt ſo magnifie him, that thou ſetteſt thine hart vpon him; and dooeſt viſit him euerie morning, and trieſt him euerie moment.

So then in what thing ſhould I hope, or to whom ſhould I truſt, but onelie to the infinite, and heauenlie mercie of almightie God [s]?

For be it that I haue about me good, and godlie brethren, and faithful freends, and holie bookes, and pleaſant ſpeech, and ſweet muſicke; yet little dooth al this helpe, little doth it comfort, if, being forſaken of God [t], I am left to my ſelfe. At that time the beſt remedie is patience [u], and the denieng of my ſelfe [x] according to the wil of God.

For my part I neuer yet found man ſo religious, that hath not felt ſomtime the lack of Gods aſſiſtance, and

[p] Rom. 15, 4 Reuel. 3, 19
[q] Iohn. 3, 8.
[r] Iob. 7, 17. 18.
[s] Pſal. 5, 11. 12. Pſalm. 20, 7 Pſalm. 28, 7 Pſal. 56, 11, Pſalm. 146, verſe, 5, &c.
[t] Pſ. 119, 50. 92.
[u] 2. Cor. 1, 3. 4.
[x] Luk. 21, 19 Luk. 9, 23

and at sometime bin cooler in zeale than at others; neither hath anie godlie man bin so carried aloft, and illuminated, but either sooner, or later, or at one time or other he hath bin tempted [y].

He is not worthie to behold God in deepe contemplation, who hath felt no miserie for Gods sake [z]. For commonlie the tentation that goeth afore, is a signe of cōsolation to come afterward [a]. And they which are tried with tentation, are promised the ioyes of heauen [b]. To him that ouercommeth, saith the spirit [c], wil I giue to eate of the tree of life.

Furthermore, God sendeth his cōfort, that man maie be the stronger to beare aduersitie [d]. And tentation followeth, that he waxe not proud of his gift [e].

Satan sleepeth not [f], and the flesh is not yet dead [g]: therefore at al times prepare thy selfe vnto battel [h]: for on euerie side thou hast troblesome enimies [i].

[y] Roman. 7, vers, 14, &c. 2. Cor. 12, 7 Galat. 5, 17. Iames. 1, 2.
[z] Iob. 5, 17. Matth. 5, 10 Iames. 1, 12.
[a] Psa. 93, 12 13. 2. Cor. 1, 7.
[b] Iam 1, 12. Matth. 5, 10
[c] Reue. 2, 7.
[d] Rom. 5, 2, 3. Iames. 1, 3. 4.
[e] 2. Cor. 12, verse, 7.
[f] 1. Pet. 5, 8
[g] Rom, 7, 23 Roman. 8, 5 Galath. 5, verse, 16, &c
[h] 1. Tim. 6, verse, 12 2. Tim 2, 3. 2. Tim. 4, 5.
[i] Psal. 91, 7

Chap. 10.
Of thankefulnes vnto God for his benefits.

WHAT seekest thou for quietnes, seing thou art borne vnto labor [a]? Giue thy selfe to patience [b], rather than to pleasure; and to beare the crosse, than to delectation [c].

For what worldling is there which would not willinglie enioy spiritual comfort, if he might at al times? as that which surpasseth al the ioyes of the world, and pleasures of the flesh [d]. For al worldlie delights are either vaine, or vile [e]: but the ioies of the spirit are onelie sweet, onelie honest, springing of virtue, and powred into pure minds of God himselfe [f].

But these heauenlie consolations are of that nature, that no man can keepe them at his pleasure, forsomuch as tentation ceasseth not anie long time [g].

Two things are great enimies to this heauenlie ioy, false freedome of the mind [h], and too much confidence in our selues [i].

[a] Gen. 3, 19. Iob. 5, 7.
[b] Luke. 21, verse, 19. Eccl. 7, 4.
[c] Eccl. 7, 4.
[d] Ioh 16, 22 Philip. 4, 7.
[e] 2. Peter. 2, verse. 13, &c.
[f] Roma. 14, verse, 17. Rom. 15, 13. 32. 1. Iohn. 1, 4.
[g] Luke. 4, verse, 2, & c.
[h] Esai. 66, 3
[i] Ierem. 17, verse, 5, &c.

God

God dooth wel, which bestoweth on man the benefit of his comfort; but man dooth il, which dooth not with thankesgiuing [k] acknowledge God to be the giuer of the same [l].

[k] 1. Thess. 5, verse, 18.
[l] 1. Cor. 4, 7. Iames. 1, 17.

Hence it is that God powreth not his benefits vpon vs; euen because we are vngrateful, and send not al things backe vnto the spring of the fountaine [m].

[m] 1. Cor. 12, verse, 6, &c.

He which giueth thanks, beggeth a new benefit: and that is commonlie taken from the proudlie vngrateful [n], which is bestowed vpon the modestlie thankful.

[n] Hebru. 2, 6. 7. 8.

I like not that comfort which taketh from me al sorow for sin [o]: neither desire I that knowledge that makes me forget my selfe [p].

[o] Matth. 18, verse, 32, &c
[p] Matt. 25, 28 Luk. 6, 24. 25. 26. 1. Cor. 8, 1.

For al that is hie, is not holie; neither is euerie desire pure; nor al that is sweet, wholsome; nor euerie thing that liketh man, pleaseth God [q].

[q] Luk. 16, 13

But those benefits are welcome vnto me, which make me humbler than I was before [r]; and readier to forsake my selfe [s].

[r] Luk. 9, 48. Rom. 11, 20.
[s] 1. Corin. 3, verse, 18, &c.

He whom God hath schooled [t] by prosperitie, and aduersitie, w rogate nothing vnto himselfe [u];

[t] Luk 9, 23
[u] 1. Cor. 4, 7.

cor

confesse rather his nakednesse, and miserie[t].

Giue vnto GOD that which is Gods, and ascribe vnto thy selfe, that which is thine: that is, giue GOD thankes for his benefits[u], and ascribe sinne to thy selfe[x], and for sin thinke thou deseruest punishment[y].

Take the lowest roome, and the hiest shal be giuen thee[z]: for without the lowest, there can not bee highest.

Those whome GOD accounteth chiefest for holines, esteeme themselues for vilest: and the more glorious they are, the more humblie they behaue themselues, being ful of celestial truth and gloric[a], not of vaine glorie desirous.

They which depend vpon God, neuer waxe insolent; and they, which ascribe vnto God whatsoeuer good thing they haue, receiue not praise one of another[b], but seeke it of God, whome they wish might be extolled aboue al things, both of themselues, and of al other holie men; and to him-ward alwaies they tend[c].

Wherefore be thankeful in smal things, so shalt thou be meete to attaine greater[d].

G.1. Albeit

t Iob. 1, 21. Eccles. 5, 14. 1. Tim. 6, 7.
u 1. Thess. 5, verse, 18.
x Dan. 9, 5. 8.
y Deut. 28. verse, 15. 16, &c.
z Prou. 25, 6. 7. Luke. 14, 8. 9. 10. Mat. 23, 12.
a 1. Cor. 1, 31
b Ioh. 5, 44
c Psal. 34, 3. 9. 11 1. Thess. 5, 1. 14. 15
d Matth. 25 verse, 21. 23

Albeit account euen the leaſt, and vileſt gifts, for glorious and greateſt. For if you reſpect the maieſtie of the giuer [e]; no reward or gift ought to ſeeme vile, or little.

[e] Iames.1,17

For that is no ſmal gift, which the moſt hie God giueth, whatſoeuer it be: yea if he giue thee ſtripes, and correction, thou oughteſt to receiue it in good woorth, inaſmuch as it maketh alwaies to our welfare, whatſoeuer he ſendeth or ſuffereth to come vnto vs.

He that would keepe the fauor of God, let him both be thankful for benefits giuen [f], and patient if they be taken awaie [g]; that they may come againe, let him praie: and leaſt he loſe them when they are come, let him be wiſe, and humble.

[f] Coloſſ. 3, verſe 17.
[g] Colo.1,11

Chap. 11.

The ſmall number that loue Chriſt vnfeinedlie.

CHriſt hath now adaies manie that loue his heauenlie kingdome [a], but few that will beare his croſſe: manie that deſire comfort, but few aduer-

[a] Luk 9,59. Luk.18,18. Matt.19,16.

aduersitie [b]: manie partakers of his meate [c], but few of his continencie. Al men would reioise with Christ [d], but few sustain aduersitie with him [e]. Manie folow Iesus euen to the breaking of bread [f], but few to drinke of his cup [g]: Manie honor him for his miracles [h], but few folow the shame of his crosse [i]: Manie loue him, while prosperitie dooth last [k], and manie praise, yea & thanke him while they receiue anie comfort at his hands [l]: but if he but hide himselfe, and forsake them for a while, they fal either to bitter complaining, or to vtter despaire.

But they which loue Iesus, not for anie pleasure that they looke to find, but for Iesus sake, they as well in miserie, and sorowe, as in prosperitie commend him [m], and thanke him euermore: which they wil alwaies doo, albeit he should neuer giue them anie comfort at al. Such is the force of the vnfeined loue of Christ, it seeketh neither outward profit, nor it selfe [n].

So that as manie as seeke alwaies for pleasure, maie rightlie be termed hirelings [o]: and such as hunt after profit and lucre [p], loue themselues,

[b] Mat. 7, 13. 14
[c] Iohn 6, 26 27
[d] Matt. 20, verse 20, &c.
[e] Matt. 26, verse 56. Mar. 14, 50.
[f] Iohn 6, 26
[g] Luke 22, verse 54.
[h] Mar. 7, 37
[i] Gala. 3, 13
[k] Mark. 10, verse 37. 38.
[l] Iohn 6, 14 15
[m] Mat. 5, 10. 11 12
Acts. 5, 41. Rom. 5, 3. Rom 12, 12.
[n] 1. Co. 13, 5
[o] Ioh. 10, 12 13
[p] Matt. 10, verse 37, &c. Iohn 12, 4. 5 6

more than Christ out of doubt. How manie wil serue Christ freelie without gaine [q]? Or who is so spiritual that wil forsake al[r]? I saie, who can find him that is trulie poore in spirit[s], and bare from al worldlie things? that pretious felowe may be sought the whole world ouer.

[q] Mat.10,8.
[r] Luk.18,28 Matt 19,27
[s] Matt. 5, 3.

If a man feede the poore with al his goodes [t], he hath yet doone nothing; and if he chastise himselfe with sorowe for his sins it is yet too little; and though he knew al secrets, and al knowledge, he is yet far from the marke; yea, were he most singularlie virtuous, and could burne for religion, yet lacks he something, euen one thing which is needful [u]. And what is that? Euen that, when he hath forsaken al things, he forsake himselfe [x]; and going wholie out of himselfe, reteine no peece of selfe, or priuate loue within him [y].

[t] 1. Cor. 13, verse, 3.
2.
3.
[u] Luke. 10, verse, 42
[x] Luke. 5,11 Luke. 9, 23.
[y] Matth.10, verse, 37. 38,&c.

When he hath doone, which hee knowes should be done, let him think that nothing he hath doone; neither let him glorie in that hee may bee great, but confesse rather that he is an vnprofitable seruant, euen as the truth it selfe dooth saie [z]: When yee haue done al things, which are commanded

[z] Luk.17,10

manded you, ſaie; We are vnprofitable ſeruants: we haue doone but that which was our dutie to doo.

Then at length wil he find himſelfe needie, and naked in ſpirit [a], and may ſaie with that prophet [b], I am poore and needie. And yet notwithſtanding none is richer, none freer, none mightier than hee which can forſake the world, and himſelfe too [c], and debaſe himſelfe euen vnder the baſeſt things [d].

[a] Matth. 5,3
[b] Pſal. 86, 1
[c] Luke. 5. 11. Luk. 18, 29. 30.
[d] Philip. 2, 5. 6. 7. 8.

Chap. 12.

Of patient bearing the croſſe of Chriſt.

THis ſeemeth a hard ſaieng to manie, Forſake thy ſelfe [a], take vp thy croſſe, and folowe mee: but thoſe laſt words wil be much harder [b], Depart from me ye curſſed into euerlaſting fire. For they which now gladlie doo heare, and folowe the ſaieng of the croſſe, ſhal not then dread the heauie ſentence of eternal puniſhment [c].

[a] Matth. 16, verſe, 24. Mark. 8, 34. Luke. 9, 23.
[b] Matt. 25, verſe, 41.
[c] Pſa. 112, 6. 10.

Then al the ſeruants of the croſſe, which haue liued after the example of him ỹ was crucified, ſhal approch

vnto Christ with great boldnes [d].

Why then feareſt thou the croſſe, which is the waie vnto heauen [e]?

In the croſſe, ſaluation is; in the croſſe, life; in the croſſe, aid against enimies; in the croſſe, celeſtial comfort; in the croſſe, ſtrength of mind; ioy of the ſpirit is in the croſſe; in the croſſe, the chiefeſt virtue; perfection of holines is in the croſſe; finallie, without the croſſe there is neither ſaluation of the ſoule, nor hope of eternal life [f].

Wherefore take vp thy croſſe, and folowe Christ, and thou ſhalt go vnto eternal life [g]. He went before thee bearing his owne croſſe [h], and for thy ſake died on the croſſe [i], that thou alſo mighteſt beare the croſſe, & deſire to die vpon the ſame [k]. For if thou die with him, thou alſo ſhalt liue with him; if thou ſuffer with him, thou ſhalt alſo reigne with him [l]. For know this, in the croſſe, and in dieng al things doo conſiſt, neither is there anie other waie vnto life and quietnes, than by the croſſe, and dailie mortifieng of thy ſelfe [m].

Wherſoeuer thou turneſt thy ſelfe, or caſteſt thine eies, thou ſhalt find neither aboue, nor beneath, a better

[d] Wiſd. 5. 1.
Mat. 19, 28. 29
[e] Luk. 22, 28. Luke. 24, verſe, 26
[f] Gala. 2, 19. Galat. 6, 14.
[g] Luk. 9, 23 24
Iohn. 12, 25. 26
[h] Ioh. 19, 17
[i] Gala. 3, 13. 1. Pet. 2, 24.
[k] 1. Peter. 2. verſ. 21, &c.
[l] 2. Tim. 2, 11 12.
Matt. 16, 28. Luk. 22, 28. 29
[m] Rom. 6, 3. 4. Galat. 6, 14. Coloſſ. 3, 5.

waie

waie vnto bliſſe, than by the croſſe [n]. [n] Luke 24, verſe, 26. Acts. 14, 22.

Though thou ſet al things in neuer ſo good order, yet can it not be auoided, but ſome thing thou muſt ſuffer either voluntarilie, or againſt thy wil [o], & alwaies run vpon the croſſe. For either ſicknes of bodie, or ſorowe of mind wil vexe thee. Either God wil forſake, or man afflict, or (which worſer is) thou wilt be a burden to thy ſelfe: and that in ſuch ſort, as no remedie can ſaluc, nor comfort quite thee, but of neceſſitie thou muſt bear it, as long as God thinks good [p]. [o] Sirac. 2, 1. [p] Phil. 1, 23

For it is Gods wil to haue thee ſuffer miſerie without comfort [q], that thou maiſt ſubmit thy ſelfe wholie vnto him, and be more humble thorough aduerſitie [r]. [q] Matt. 27, verſe, 46. [r] Pſ. 119, 67. 71

No man ſo feeleth the paines of Chriſt in his mind, as he which hath ſuffered the like himſelfe [ſ]. [ſ] Gal. 6, 17. Philip. 2, 17 30

So that the croſſe is prepared, and abideth for thee in euerie place, neither ſhalt thou eſcape it, run where thou wilt [t]: for whereſoeuer thou becommeſt, thou beareſt thy ſelf about, and ſhalt find thy ſelfe alwaies [u]. [t] Ioh. 16, 1. 2 20 [u] Galat. 6, 12. Rom. 7, 14

Turne thee vpward, turne thee downeward, turne thee outward, or turne thee inward, euerie where thou

maist find the crosse; and alwaies thou must haue patience, if thou wilt
x Luk. 9, 24. Luke. 21, 19. enioy the peace of mind, and crowne of rest x.

If thou wilt carrie the crosse willinglie, the crosse wil carie thee euen to y desired end; namelie where
y Reu. 7, 17. z Ioh. 16, 20 33. miserie hath an end y, which wil not be in this world z. But if thou beare it grudginglie, thou dooest increase
a Pro. 14, 14 b Matth. 19, vers. 22, &c. thy burden, and presse downe thy self the more, and yet must thou beare it
2. Tim. 3, 12 13. doo what thou canst a. If thou escapest one miserie, thou shalt assuredlie fal
Iudith. 8, 11. 14 into another b, and perhaps into a woorser.

Thinkest thou to escape that which
c Iob. 5, 7. 17. Iob. 14, 1. no mortal man could euer yet c? What man euer liued in the world
d Psa. 34, 19 Acts. 15, 15. 22. without his crosse and miserie d? Yea euen our Lord & Sauior Christ was
e Luk. 9, 22 f Luk. 25, verse, 26 no one houre without griefe, and trouble while he liued heere on earth e. For Christ suffered f, and so entered into his glorie, and wilt thou seeke another path: and not walke in this kinglie hie waie? The whole life of
g Esai 53, 3. Iohn. 7, 7. Iohn. 15, 18. Christ was euen a meere crosse, and vexation g, and wilt thou seeke for rest, and quietnes?

Thou art out of y waie, surely thou art

art out of the waie, if thou lookeſt for anie thing but miſerie in this world: ſeing the whole life of mortal man is ful of troubles, and compaſſed about with calamities [h]. And the more godlie a man is, the more often doth he ſuffer aduerſitie, for the ſoarnes of his affliction encreaſeth thorough his loue of God [i].

And yet is not this man of whom we ſpeake without comfort, inaſmuch as he beleeueth that by this croſſe he ſhal reape much fruit [k].

For whileſt willinglie he commeth vnder the croſſe, it falleth out, that the whole burden of troubles s turned vpon the confidence of Gods heauenlie comfort [l]: and the more the fleſh by calamitie is weakened, the more the ſpirit is confirmed by the comfort of mind [m]. Yea ſo is he ſtrengthened manie times through the feeling of trobles, and aduerſitie (of ſuch force is his loue which ſuffereth after the enſample of Chriſt [n]) that he would not wiſh to be without ſorowe, and affliction [o]. For he beleeueth that he is the more acceptable to God, the more he can ſuffer for his ſake [p].

And yet is it not by the power of

g.5. man,

h Iob.14,1. 22
i Rom.8.35 36 2.Co.12,10 Philip.1,14. 20 21
k Pſa.94,19, Rom. 5, 3. Iames.1, 3.
l Pſa,34,22 Pſalm.91,2. 9 2.Cor.7,12.
m Rom. 7. verſ.23,&c. Roman. 8. verſ.10,&c. 2.Cor. 4,16
n 1.Pet.2,21
o Rom.6, 5. Rom, 8, 35. 2.Tim. 2, 3. 11 12
p Acts. 5,41. 2.Cor. 4,16. 17 18

man, but of the mercie of God, that he can in his fraile flesh loue, and through the zeale of the spirit set vp-
q Gal. 5, 16. 24 on those things q, which man by na-
Phil. 4, 13. ture dooth flie, and abhor.
1. Tim. 1, 12. For man of himselfe cannot endure the crosse, loue affliction, tame and bring vnder the bodie, shun promotion, abide to be reuiled, despise himselfe, yea couet to be despised, beare aduersitie, and contemne the prospe-
r Luk. 22, 32 40 ritie of this world r.
46 If thou depend vpon thy selfe s
2. Cor. 4, 7. 8 thou shalt doo none of these things: but if thou trust in God, he wil send
s 2. Cor. 1, 4. thee comfort from aboue t, whereby
t Ioh. 16, 7. the world, & the flesh shalbe brought
u 2. Co. 12, 9 10 vnder thy subiection u. Yea thou shalt
x Psal. 91, 5, not feare the malice of the diuel x, if
y 1. Pet. 5, 9. thou be stedfast in faith y.
Thou therefore suffer affliction as
z 2. Tim. 2, 3 a good souldior of Iesus Christ z, who
a 1. Pet. 2, 24 for thy sake was crucified a.
Prepare thy selfe to suffer much aduersitie, and sundrie incommodities in this miserable life: for asmuch as such is thy lot whereseoeuer thou becommest, or lurke where thou wilt, yea by no meanes shalt thou escape
b Luke. 21, verse, 19. these trobles, but must beare them of necessitie b.

Drinke

Drinke hartilie of the Lords cup [c], if thou desirest to be his freend and companion. [c] Matt. 20, 22,23

And as touching consolation, refer that to the wil of God, let him giue it at his discretion: but yeeld thou thy selfe to the bearing of aduersitie, and let it be thy ioy [d]. For the afflictions of this present time, are not answerable to the glorie which shal be hereafter [e], though thou couldest beare them al thy selfe. [d] Acts 5.41. Iames 1, 2. [e] Rom.8,18

After thou art come vnto that passe, that thou canst with pleasure & ioy endure aduersitie for Christes sake, thinke thou art an happie man, which hast found the kingdome of heauen heere on earth [f]. On the other side, as long as it greeueth thee to beare it, so long art thou in il case, vexed euerie where with the flight of miserie [g]. But doo thy dutie, that is, prepare thy selfe to the crosse, and to die, and in short time shalt thou be assisted, and find quietnes [h]. [f] Mat. 5,10. [g] Prou. 10, verse 29. [h] 1.Pet.4, 12 13

If thou wert taken vp euen into the third heauen with Paule [i], yet wert thou not assured that none aduersitie shal come to thee. I wil shew him, saith Christ [k], how manie things he must suffer for my Name sake. [i] 2.Cor.12, verse 2. [k] Acts 9, 16

So

So that of neceſſitie thou muſt ſuffer, if thy mind be to loue, and ſerue Chriſt euermore [l].

[l] Luk. 9, 23,

And would to God thou wert counted woorthie to ſuffer for the Name of Ieſus [m]; then what glorie to thy ſelfe [n], ioy to the ſaints of GOD [o], and profit to mankind [p], would ariſe! For al commend patience, though few wil ſuffer [q]. Doubtles there is great cauſe why thou ſhouldeſt endure little for Chriſt, ſeeing thou canſt ſuffer a great deale more for the world [r]. And know this for a truth, that thou muſt liue by dieng to thy ſelfe [s]. And the more a man dieth to himſelfe, the more he liueth to God.

[m] Acts. 5, 41
[n] Rom. 5, 2.
[o] 1. Cor. 12, verſ. 26, &c.
[p] Coloſſ. 1, verſe, 24.
2. Tim. 2, 10.
[q] Matt. 26, verſe, 56.
[r] 1. Cor. 9, verſe, 25.
[s] Roman. 6, verſe, 8, &c.
2. Tim. 2, 11.

No man is meete to comprehend celeſtial things, vnles he can be content to beare aduerſitie for Chriſt his ſake [t].

[t] Rom. 8, 35

To conclude, nothing is either more acceptable in the ſight of God, or profitable for thy ſelfe in this life, than willinglie to ſuffer aduerſitie for the name of Chriſt; in ſo much that, if choiſe were giuen, thou ſhouldeſt chooſe to ſuffer for Chriſt rather than to be refreſhed with much conſolation [u]: for ſo ſhalt thou become the more like to Chriſt [x], and al his ho-

[u] Rom. 12, verſe, 12.
Galat. 6, 14.
[x] Ioh. 15, 20
1. Pet. 2, 21.

lie

lie ſeruants[y].

Neither dooth our comming forward conſiſt in the ſtore of pleaſures, and comfort, but rather in bearing great euils, and aduerſitie[z].

And if any thing had bin better, or more expedient for man than to ſuffer miſerie[a], doubtles Chriſt would haue ſhowne ẏ ſame both by words, and deeds. But now in plaine words hee dooth counſel both his owne diſciples, and as manie as are deſirous to folow him, to beare the croſſe, in theſe words[b]: If anie man wil folow me, let him forſake himſelfe, and take vp his croſſe, and folow me.

Therefore al things being read ouer and ouer, and put in practiſe, let this be the end of our ſpeech[c]:

By manie afflictions we
muſt enter into the
kingdome of
God.

Thus endeth the ſecond
Booke.

y Matt. 5, 11 12.

z Rom. 5, 3. Iames. 1, 2.

a Ioh. 14, 27

b Matth. 16, verſe, 24. Mark. 8, 34. Luke. 9, 23. Luke. 14, 27

c Acts. 14, verſe, 22.

The third Booke of the Imitation of Christ.

Chapter. 1.

Of the spiritual communication betweene Christ, and the *faithful soule.*

[a] Psa 85, 8.

I Wil harkē what the Lord within me wil saie [a]. Blessed is ỹ soule, which heareth the Lord speaking within hir, and from his mouth receiueth the word of comfort.

Blessed are the eares, which can heare when God whispereth, and doo naught regard the noise of the world [b] Psa. 38, 13 14 [b]. Yea, blessed are the eares, which listen not to the outward sound, but to [c] Psa. 94, 12 Matt. 16, 17 Iohn 8, 43. the truth speaking to the hart [c].

Blessed are the eies which are close from seeing outward, but open to behold inward things.

Blessed are they, who pearse vnto spirituall things, and prepare themselues more and more by dailie meditations [d] Psal. 1, 1. 2 [d] to come vnto the knowledge

ledge of Gods heauenlie mysteries.

Blessed are they who reioise in seruing God, & cast off al those things as maie withdraw them frō so doing [e].

O my soule, consider these things, & banish frō thy mind carnal affections [f], so shalt thou vnderstand what thy Lord God will saie within thee [g].

Thus saith thy freend: I am thy saluation [h], thy peace [i], and thy life [k]; sticke vnto me, and thou shalt find quietnes [l]. Leaue al worldlie things [m], and seeke after heauenlie [n]. For what are al things in this world, but vaine [o]; or what good can they doo, if God forsake thee [p]?

Wherefore al things renounced, seeke vnfeinedlie to please GOD [q], that thou maist attaine vnto the true felicitie [r].

e Luk. 10, 41. 42
f Gal. 5, 19. 20, &c.
g Psal. 85, 8.
h Ephe. 1, 7. Ephes. 2, 5.
i Ioh. 16, 33
k Ioh. 14, 6.
l Matth. 11, verse, 28. 29
Ephes. 2, 14
m Lu. 16, 13 Luk. 12, 15. 16, &c. Matt. 6, 24. 25
n Luk. 12, 31 Colos. 3, 2.
o Eccl. 2, 11.
p Mat. 16, 26 Mark. 8, 36 Luke 9, 25.
q Eccl. 12, 1 13. Roma. 12, 1. 11
r Reu. 2, 26.

Chap. 2.

That the truth speaketh inwardlie without noise of words.

SERVANT.

SPeake Lord; for thy seruant heareth [a].

I am thy seruant: ô giue me vnderstanding [b], that I maie learne thy statutes.

a 1. Sam. 3, verse 10.
b Ps. 119, 34.

* Incline

Incline my ſoule vnto the woords of thy mouth, euen vnto thy woords which ſtil downe like the dewe [c].

[c] Deut. 32, 2

The Iſraelites ſaid vnto Moſes in old time [d], Talke thou with vs, and we wil heare, but let not God talke with vs, leaſt we die. But I praie not ſo, Lord, I praie not ſo; but with the Prophet Samuel rather I beſeech thee, ſaieng [e], Speake Lord, for thy ſeruant heareth.

[d] Exo. 20, 19 Deut. 5, 27. Heb. 12, 18. 19, &c.

[e] 1. Sam. 3, verſe, 10. Pſal. 38, 8.

And let not Moſes, nor anie other prophet ſpeake to me, but thou Lord, which inſpireſt, and lighteneſt al the prophets [f], ſpeake thou to me. For thou canſt inſtruct me without their helpe, but they can profit nought without thee [g].

[f] 2. Pet 1, 21 Iohn. 1, 9.

[g] 1. Cor. 3, 7

They maie ſound out words in mine eare, but they bring not the ſpirit [h]. They can ſpeake trimlie, but if thou hold thy peace, they inflame not the mind [i]. They teach the letter, but thou openeſt the meaning [k]. They talke of deepe things, but thou vnlockeſt the ſenſe of that which was ſealed vp [l]. They pronounce the commandements, but thou helpeſt to fulfil them. They ſhowe the waie, but thou giueſt ſtrength to walke in the ſame [m]. They deale outwardlie with

[h] Ioh 14, 16 Iohn. 15, 26

[i] Iohn. 16, 7. [j] Mat. 7, 28 29.

[k] Reue. 5, 9

[l] Rom. 16, verſe, 25 26 Coloſſ. 1, 26 27

[m] 2. Pet. 1, 2

with the ſenſes, but thou teacheſt and lightneſt the minds [n]. They water but thou giueſt the increaſe [o]. They crie with open mouthes, but thou giueſt wiſedome vnto the hearer [p].

So then, let not Moſes talke with me, but ſpeake thou my Lord & God, which art the euerlaſting truth, leaſt I die, and proue vnfruteful: and leaſt, beeing outwardlie admoniſhed, and not inwardlie inflamed, the word heard, not doone [q]; knowen, not loued [r]; beleeued, not obſerued [ſ], make vnto my condemnation.

Wherfore ſpeake Lord, for thy ſeruant heareth [t]. For thou haſt the words of eternal life [u]. Speake to me euen that which may be to the comfort of my ſoule; to the amendment of my life; and to the aduancement of thine euerlaſting glorie, *Amen.*

[n] Epheſ. 1, verſ. 15, &c. 18.
[o] 1. Cor. 3, 6 7.
[p] Ioh. 6, 68.
[q] Mat. 7, 26 27.
[r] Matth. 13, 19
[ſ] Rom. 2, 8. 13.
[t] Iam. 1, 22. 23, &c.
[u] 1. Sam. 3, verſe, 10
[u] Ioh. 6, 68.

Chap. 3.

That the words of God with al reuerence ſhould be heard; and that they are not vnderſtood of moſt men.

LORD.

SOnne heare my words, for they are moſt comfortable, and excel the knowledge

ledge of Philosophers, and wise men
[a] Prou. 9, 10 of this world [a].
1. Cor. 1, 18. My words are spirit, and life [b], and
[b] Iohn. 6, 63 are not to be waied by the sense of man, nor drawen to serue for vaine pleasure, but must be heard with silence, and receiued with humilitie and greedines.

SERVANT. Blessed is the man [c], whome thou chastisest, ô Lord, and
[c] Psa. 94, 12 13 teachest in thy Lawe, that thou maist giue him rest from the daies of euil, whiles the pit is digged for ỹ wicked.

[d] 2. Pet. 1, 21 2. Tim. 3, 16. LORD. I both inspired the Prophets in old time [d], and ceasse not in these daies to speake vnto al: but ma-
[e] Esa. 42, 19. 20 nie are deafe and wil not heare my words [e]. Most harken vnto the world rather than to God, and more gladlie
[f] Rom. 8, 5. 6. Galat. 5, 16. 17. obeie the desire of the flesh [f], than his heauenlie wil.

The world promiseth but temporal, and smal things, and they serue it
[g] Luk. 16, 13 14. euen with greedines [g]. I promise most
[h] Esai. 64, 4 excellent, and eternal things [h], and
Esai. 23, 18. men care not for them.
Matt. 7, 11. Who with such a desire serueth, and
1. Cor. 2, 9. obeieth me in al things, as they serue
[i] Matt. 7, 13 14. the world [i], and the prince thereof [k]?
[k] Ioh. 14, 30 Be ashamed hereof, and if thou wouldest know why, hearken: for smal wages

wages manie run a great waie: but for eternal life few wil once step their foote out of doores [l]. Filthie gaine is earnestlie sought for; for one pennie sometime they shamefullie contend; for a vaine thing, and smal reward men feare not euen to wearie themselues night and daie: but for goods immutable, for a reward vnestimable, for honor endles, and immortal glorie, they wil take no paines.

[l] Mat. 7, 13. 14

Wherefore blush I saie, thou slothful, and whining seruant, that they shal be more readie to fal into the pit of hel, than thou to come vnto heauen; that they shal take more pleasure in vanitie than thou in the truth.

Againe, they manie-times misse of their purpose: but what I promise I fulfil; and he that trusteth in me speedeth wel [m]. That which I promise in words I performe in deed [n], to him which continueth constant vnto the end in louing me [o]. I reward al good things, and I am a diligent examiner of al religious men [p].

[m] Ps. 37, 34. Psal. 22, 4. 5
[n] Esa. 46, 11.
[o] Matt. 10, 22. Mark. 13, 14.
[p] Hebru. 11, vers. 36, &c.

Write my words in thine hart, and meditate earnestlie therevpon. For in the time of tentation they wil doo thee good [q].

[q] Ps. 119, 92

That with reading now thou doost not

[r] 1. Sam, 2, 6. 7. Psal. 66, 8. verse, 9, &c. Psal. 94, 12. 13. 19. Tobi. 13, 2. Wisd. 16, 11. 13.

not conceiue, in the time of curing thou shalt vnderstand. And two waies I am woont to cure mine elect, to wit, by tentation, and by comfort[r]: and two waies I instruct them dailie, first by reprehending their wickednes, then by exhorting to proceed in virtue, and godlines.

[f] Ioh. 5, 24. 29. Iohn, 12, 48. 2. Cor. 2, 15. 16.

He that heareth my words[f], and despiseth them, hath that whereby he shal bee condemned in the daie of iudgement.

Chap. 4.

A praier for the attaining of the true knowledge of Gods heauenlie wil and for zeale in religion.

SERVANT.

O Lord my GOD which art al my goods and riches, what am I that I dare speake to thee? I am thy poore

[a] Iob. 25, 6. seruant, and a vile worme[a], yea much more vile, and poore, than I either

[b] Luk. 18, 13 know, or dare showe foorth[b].

And yet, Lord, remember euen this one thing, that I am nothing,

[c] Mat. 19, 16 17 that I haue nothing, that I am nothing woorth. Thou alone art good[c], thou

thou alone art righteous [d], thou alone art holie [e], thou canst al [f], thou dooest al [g], thou fillest al [h], onelie the wicked thou sendest emptie awaie [i].

Remember, ô Lord, thy tender mercies [k], and fil me with thy fauor; thou wilt that none of thy workes should serue in vaine. For how can I stand vpright in this wretched world, vnles thy mercie and fauor doo hold me vp [l]?

Turne not thy cheereful countenance from thy seruant [m]; defer not to heale me from daie to daie; withdraw not thy comfort, that my soule be not as the thirstie land [n].

O Lord, teach me to doo thy wil [o], teach mee to walke woorthilie, and humblie in thy presence. For thou art my wisedome [p], and knowest me in deed [q]. Yea, thou knewest me not onelie afore I was conceiued in my mothers wombe, but also afore the verie world was made [r],

So be it.

[d] Iob. 9, 32. Sirach. 18, 1
[e] Deu. 32, 4.
[f] Iob. 11, 7. 8, &c.
[g] Esai. 44, 6. 7, &c.
[h] 1. Kings. 8. verse, 27. Psal. 139, 7 8, &c.
[i] 1. Sam. 2, 7. 8.
Luke. 15, 53
[k] Psal. 25, 6. Psal. 98, 8. Luke. 1, 54.
[l] Ps. 119, 41 76 77, &c.
[m] Psa. 51, 11
[n] Psa. 143, 6
[o] Ps. 143. 10 8.
[p] 1. Cor. 1, verse, 30.
[q] Ps 139, 1. 2, &c.
[r] Psal. 90, 2. Rom. 8, 29. 30

That

Chap. 5.

That we must walke sincerelie, and humblie before God.

LORD.

SOnne, walke thou vprightly in my sight,& seeke me alwaies in singlenes of mind [a].

[a] Matt. 5, 8.

He that walketh vprightlie, walketh salfelie: for the truth deliuereth him from deceiuers, and slanders of the wicked. And if the truth shal make you free [b], you shal be free in deed, and feare nought the vaine words of men.

[b] Ioh. 8, 32. 36

SERVANT. Truth Lord: therefore I beseech thee deale so with me: that is,let thy truth instruct me, defend me, and bring me to a blessed end [c]. Yea,let the same thy truth deliuer me from al wicked lusts, and inordinate affections: so will it come to passe, that I shal enioy a woonderful freedome of the mind [d].

[c] Psal. 43, 4.
[d] 1. Ioh. 3, 19

LORD. And I wil teach thee what is right, and acceptable in my sight [e].

[e] Psal. 25, 4 5

Cal thy sinnes to remembrance continualie, & that with hartie sobs, and sorow [f], and neuer brag of anie good

[f] Ioel. 2, 12. 13 Ezec. 18, 30. 31 32

good deeds, which thou hast doone [g]. For in verie deed thou art a sinner [h], and subiect to manie infirmities of the mind; yea by nature alwaies thou tendest vnto vanitie [i], and maist easilie fal, easilie be ouercome, and easilie troden downe, and cast to the ground [k].

Finalie thou hast nothing wherein to boast [l]: but manie things to make thee humble; beeing much weaker than thou canst perceiue. So then looke that none of thy deeds seeme great in thy sight, or excellent, or pretious, or woonderful; yea count nothing excellent, nothing glorious, nothing commendable, and to be sought for in deed, but onelie that which is eternal [m].

Let the euerlasting truth like thee aboue al things [n]; and thine extreame vilenes mislike thee [o].

Feare nothing, flie nothing, mislike nothing so much as thy sinnes, and wickednes [p], they should more disquiet thee, than the losse of the deerest things in the world.

Some behaue themselues not sincerelie enough towards me, seeking out earnestlie, through curiositie and pride, my secrets, and mysteries, neglec-

g 1. Cor. 4. 6 7
h Psa 143, 2.
i Gen. 6, 5: Gen. 8, 21.
k Rom. 3, 23
l 1. Cor. 4, 7.
m Psl. 119, 14 24 35 50, &c:
n Psal. 57, 9 10
Psal. 108, 3. 4
Psal. 117, 1, 2
o Ps. 108, 12
p Psal. 119, verse. 128 130. 135. 158:
Psa. 139, 19. 20 21, &c.

neglecting themselues and their sal-
uation [q]: these felowes, by reason of
their pride and curiositie, fal manie-
times into greeuous tentations [r],
through my displeasure.

But stand thou continualie in awe
of the heauie sentence of the almigh-
tie God [s], and search not out the
works of the most Hie, but search out
painefullie both how much euill thou
hast committed, and what good thou
hast left vndoone.

Somes religion is altogither in
their bookes, or in pictures, or in some
outward signes, and ceremonies [t];
some haue it in their mouth [u], but not
in their heart. And contrariwise some
being cleere in mind, and pure in
heart [x], doo couet alwaies after hea-
uenlie things [y], hearken vnwillinglie
vnto earthlie matters, and serue the
necessities of nature with griefe, and
sorowe: and these men perceiue what
the spirite of truth speaketh within
them, how it teacheth them to de-
spise earthlie, and to desire celesti-
al things; to contemne the
world, and to wish for
heauen, night
and daie [z].

q Rom. 1, 21
Rom. 2, 17. 18, &c.
1. Cor. 13, 2.
r Rom. 1, 26. 28
2. Thes. 2, 11 12.
s Psa. 90, 11.
Pro. 28, 14.
Phil. 2, 12.
t Mat. 23, 5. 23, &c.
u Mat. 7, 21. 22 23
Esaie. 29, 13.
x Mat. 5, 8.
Iohn. 4. 23. 24.
y Col. 3, 1, 2.
z Psal. 1, 1. 2.
Philip. 3, 8.
Colos. 3. 2.

Chap. 6.

A praise and thankes-giuing to God for his benefits.

SERVANT.

O Celestial father, father of my Lord Iesu Christ [a], I praise thee for vouchsafing to remember me a poore, and sinful wretch [b]. [a] 2. Cor. 1, 3 [b] 1. Cor. 15, verse, 9 10

O father of mercie [c], and God of al comfort, I yeeld thee humble thanks, for refreshing me, vnworthie al comfort, with thine heauenlie comfort [d]. [c] 2 Cor 1, 3 [d] 2. Cor. 7, 6

Euermore wil I praise, and magnifie thee togither with thine onelie begotten Sonne, and the holie Ghost the comforter [e] for euer and euer [f]. [e] 1. Ioh. 5, 7. [f] 1. Tim. 1, 17

O Lord my God, which loueſt me so holilie, I wil reioise with mine whole hart, when thou shalt come into my mind.

Thou art my glorie, and the ioy of mine hart: thou art mine hope and refuge in the daie of my troble [g]. [g] Ps. 59, 16.

But forasmuch as yet I am weake, and of smal power, I haue great need of thine assistance, and comfort:

[h] Psa. 106,4. wherfore visit me ostener[h], & schoole me with holie discipline.

Set me free from wicked affections of the mind, and heale my soule of al vnbridled desires, and sinnes, that being inwardlie healed, and purged thoroughlie, I maie be made fit to loue, strong to suffer, and constant to continue[i], *Amen.*

[i] Psal. 23,4. Psal. 59,9. 17

Chap. 7.

The praise and force of godlie loue.

[a] Ro. 8, 35. 1. Cor. 13, 4. 5, &c.

[b] Ephe. 3, 17 18, &c.

[c] The force and power of true loue you may be hold as in a glasse, Ro. 8, 35, &c. Rom. 14, 1. &c. Ro. 15, 1. &c. 1. Cor. 13, 1, &c. 1. Tim. 1, 5. 2. Pet. 1, 5, &c. 1. Ioh. 2, verse, 7, &c. 1. Ioh. 4, 7. Acts. 2, 42. 44 45 46 47

LOue is a great thing, doubtles loue is an excellent thing; it can make that which is heauie light; and carrie that equalie which is vnequal. It beareth a burden and feeleth it not; and conuerteth al sower things into sweet and sauorie: I saie that noble loue of Iesus driueth one to aduenture great things, and forceth alwaies to com vnto perfection[b].

Loue wil be aboue, and can not be kept downe by anie abiect thing[c]. Loue wil be free, and loose from al worldlie affections, that neither hir inward sight be dimmed, nor she be

either intangled by worldlie prosperitie, or subdued by aduersitie. Loue is most sweet, most strong, most high, most large, most comfortable, most perfect: nothing is better than loue either in heauen aboue, or in earth beneath. For it ariseth from God [d], and resteth on God aboue al things. [d] 1.Ioh.4,7. 16

He that loueth, flieth, runneth, reioiseth, is free and cannot be bound; he giueth al for al, and hath al in al, as he which resteth in one aboue al which is most high [e], from whome euerie good thing dooth spring, and arise [f]. He respecteth not gifts, but looketh on the giuer aboue al. [e] 1.Iohn.2, verse.5,&c. [f] Iam. 1,17.

Loue knoweth no measure, but burneth aboue measure. Loue feeles no burden, waies no labor, contendeth aboue strength, and considers not whether a thing maie be doone or no; for it counteth nothing hard, or vnpossible. Therefore loue can doo al things: and he that loueth, brings manie things to passe, if he faint, and tire not.

Loue waketh, and sleeping slombreth not; laboring tires not; loaden falteretb not; terrified dismaieth not, but as a quicke flame, and

burning torch breaketh foorth vpward, and ſalfelie pearſeth out.

He that loueth, knoweth what this meaneth. A great crie in the eares of God, is the ardent affection of the mind, while it ſaies; O my God, my loue, thou art al mine, I am wholie thine. Raiſe vp in me a vehement loue, that I maie taſte [g] with the inner mouth of mine hart, how ſweet it is to loue, and ſwimme as it were in the ſtreames of loue.

[g] Pſal. 33, 8.

Grant that I maie ſo burne in loue, that through the heate of deſire I maie exceed my ſelfe [h]: that I maie ſing the ballad of loue, folowe thee my louer aloft, and ſet forth thy praiſes with ſuch a zeale, that euen my hart maie faint againe: that I maie loue thee more than my ſelfe; yea neither loue my ſelfe, nor anie other, that loue thee vnfeinedlie, but in thee, and for thee, euen as the lawe of loue that ſhineth out of thee commandeth, and dooth require.

[h] Pſal. 18, 1. Pſa. 119, 97, 103.

Loue is ſwift, ſyncere, godlie, pleaſant, and fruitful, it is ſtrong, patient, faithful, wiſe, long-ſuffering, and manlie; loue ſeeketh not her owne [i]. For there loue periſheth, where anie ſerues himſelfe.

[i] 1. Cor. 13. verſe, 5.

Loue

Loue is circumspect, modest, iust, not daintie, not light, not giuen to vanities; but sober, chaste, constant, quiet, and temperate in al the senses.

Loue obeieth betters, despiseth it selfe, feareth, thanketh, trusteth and hopeth alwaies in God, yea when God seemes to abhor it [k].

He that is not prepared to suffer al things, and to yeeld himselfe to the pleasure of his freend, is vnworthie to be called a freend.

To conclude, a freend must receiue al, euen hard, and bitter things in good part for his freends sake, and neuer leaue him in the time of aduersitie [l].

[k] For without paine, none liue in loue.

[l] Rom. 5, 7. 8, &c.

Chap. 8.

How to trie a true freend; also, how to resist the enimie.

LORD.

MY sonne, as yet thou art not a stoute, and prudent louer.

SERVANT. Why Lord?

LORD. For asmuch as a litle assault makes thee to leaue off [a], and ouer-greedilie thou seekest consola-

[a] 1. Iohn. 4. verse, 18.

tion.

A valiant louer endureth tentations, and giueth no care to the ſubtile perſuaſions of the enimie: and therefore he ſo liketh proſperitie, that with aduerſitie he wil not be trobled [b].

[b] Pſa. 19, 8. Acts. 2, 44. 1. Pet. 5, 10.

A wiſe louer reſpecteth not ſo much the gift of the louer, as the loue of the giuer; he looketh more on the mind, than on the thing; and waieth no gifts in reſpect of his freend.

The noble louer reſteth not in the gift, but in me aboue al gifts.

Neither muſt thou by and by be out of hart, though ſometime thou thinke not ſo reuerentlie, as thou wouldeſt, either of me, or my ſeruants.

That good and ſweet affection, wherewith thou art delighted now and then, is an affection of preſent fauor, and a certaine fore-taſte of the celeſtial contrie, on which fore-taſte thou muſt not too much depend, becauſe it altereth manie-times. But to ſtriue againſt the wicked motions of the mind, and to deſpiſe the intiſements of Satan [c], is doubtles a valiant exploit, highlie pleaſing God.

[c] 1. Pet. 5, 8. 9

So that no cauſe is there why theſe abſurd

abſurd imaginations, which are wont to ariſe of euerie trifling occaſion, ſhould ſo torment thee: perſeuere conſtantlie in thy purpoſe [d], and ſerue God with an vpright affection.

[d] Pſal. 25, 2. Pſal. 27, 14.

Neither is it an illuſion, that thou ſuddenlie ſometimes art rauiſhed vp on hie, and by and by caſt downe vnto the old vanities of the mind [e]: which, foraſmuch as thou ſuffereſt them rather againſt thy wil [f], than willinglie, as long as they diſpleaſe thee, and thou ſtruggleſt againſt them, they are rather profitable than hurtful.

[e] 2. Cor. 12, verſe, 7.
[f] Roman. 7, verſ. 17, &c.

Know this for a certaintie, the drift of the old enimie is to hinder thy ſtudie of godlines, and to withdraw thee from al exerciſe of religion [g], that is to ſaie, from the godlie remembrance of the paines of Chriſt, from the care of thy ſaluation, and from thy purpoſe to go forward in wel dooing [h].

[g] 1. Pet. 5, 8.
[h] Matth. 13, verſe, 25. 39

Manie wicked cogitations doth the enimie bring into thy mind [i], to make thee to loath and abhorre praier, and the reading of the holie Scriptures. He can not abide an humble confeſſion of ſins, and if he could, he would withdraw thee alſo from the communion.

[i] Matth. 13, verſe, 25. 26

But beleeue him not, though manie-times he laie ſnares to entrap thee, care not for him. Turne them vpon his owne pate, when he prouoketh thee to wickednes, and ſaie vnto him [k], Auoid Satan, thou vncleane ſpirit, bluſh thou curſſed wretch, thou which putteſt theſe things into my head, auoid I ſaie; thou wouldeſt carrie me awaie from my God, but thou ſhalt not. For Ieſus wil aſſiſt me, and ſo thou ſhalt but get a ſhameful foile. I had rather die, & ſuffer anie thing, than conſent to thee [l]. Wherefore be quiet, and hold thy peace; for I wil not heare thee though thou trouble me neuer ſo much [m]. The Lord is my light, and my ſaluation [n], whome ſhal I feare? The Lord is the ſtrength of my life, of whome ſhal I be afraid?

[k] Mat. 4, 10

[l] Roman. 8, verſ. 35, &c.

[m] Matt. 16, verſe, 23.

[n] Pſal. 27, 1.

3. Though an hoſt pitched againſt me, mine hart ſhould not be afraid, the Lord protecting & ſafelie deliuering me.

Thou therefore ſtriue couragiouſlie as a good ſouldier [o]: and if at anie time of infirmitie thou fal, take a better hart vnto thee, and doubt not of mine eſpecial fauor [p]: and in anie wiſe beware of pride, and arrogancie, a cauſe why manie are led into error,

[o] 2. Tim. 2, 3

[p] Pſal. 91, 2.

3. and

and fal into blindnes almoſt incurable manie times [q].

Let the fal of thoſe proud ones, fooliſhlie arrogating too much to themſelues [r], be a continual warning to thee to beware of pride.

[q] Rom 1,21. 24,&c.
[r] Rom.11,18 19 20 1.Pet. 5, 5. Luk. 18,14. Eſai. 14, 10. 11,&c 2.Pet, 2, 4.

Chap. 9.
Of modeſt concealing the benefits of God.

LORD.

SOnne, it is good and profitable for thee to keepe cloſe the zeale of religion that GOD hath giuen thee, not to commend the ſame too inſolentlie with words, or to praiſe it out of meaſure; but rather to deſpiſe thy ſelfe, and, as one vnworthie thoſe ſo excellent gifts, to feare [a].

[a] Ro. 11,20. 1.Cor. 4, 6. 7

Thou muſt not ſticke too much vnto that affection, which maie eaſilie be changed into the contrarie.

Thinke while thou haſt the fauor of God, how miſerable and wretched thou ſhouldeſt be without his fauor [b]: and thinke not that thy comming forward in godlines conſiſteth onelie in hauing the benefit of Gods

[b] Rom.3,24 Rom. 5, 1. 2, &c. 1.Co.1 5,10. Epheſ. 3,7.

heauenlie comfort, but also if thou canst patientlie, and quietlie endure
[c] Rom. 5, 3. Iames. 1, 2. 3. 4. the want thereof [c], in such sort that thou faint not in praier, nor omit altogether thine accustomed exercises, but aswel as thou canst, discharge that which is in thee to doo, and neglect not thy dutie for the vnquietnes of mind which thou feelest in thy selfe.

For manie, when things fal not out euen as they would haue them, are by and by either impatient, or careles [d].
[d] Luk. 8, 13.

It is not alwaies in the power of man to dispose his affaires at his pleasure [e], but God it is that both giueth and comforteth [f], both when he wil, and what he wil, and whome he wil, and as he wil himselfe.
[e] Iere. 10, verse, 23. [f] Phil. 2, 13. Rom. 9, 16.

Some through a blind deuotion haue cast themselues awaie, whilest, endeuoring aboue their strength, they consider not the corruption of their nature, but folowe the affection of their mind, rather than the iudgement of reason: the which, because they tooke in hand more than Gods wil was they should, did quicklie forgo the fauor of God: and they which made their nests in heauen, became

poore,

Pride mother of perdition.

poore, vile, and forsaken [g], that the afflicted and poore might learne not to flie with their owne wings, but with my fethers. [g] Esa. 14, 10 11. 12. 13. 14. 15.

As for such as are but yonglings, and not trained vp in the waie of the Lord, they vnles they harken to the counsel of the wise, may easilie be deceiued, and ouerthrowen [h]: yea, if they folowe their owne braine before such as haue experience, they are in the greater danger; because they wil not be withdrawen from their opinion once conceiued [i]. Luke. 1, 51. 52. [h] Prou. 12, 1. Prou. 13, 1. 14. 18. [i] Pro. 21, 29.

It is seldome seene that selfe-wise men wil yeeld to anie.

And therefore better is it to haue smal wisedome with modestie, than profound knowledge with a proud mind: yea, better is it to haue little, than hauing much to waxe proud [k]. [k] Prou. 11, 2.

He dealeth not circumspectlie enough, that giues himselfe wholie vnto pleasure, forgetting his old aduersitie, and the chast feare of the Lord, the propertie wherof is to be alwaies wearie that it leese not benefits receiued [l]. Prou. 15, 25 [l] Roma. 11, verse, 20. 21.

And he is not virtuouslie wise, that in the time of miserie despaireth ouer much, and reposeth lesse confidence, and

and truſt in me, than he ſhould. He which in time of peace is too ſecure, in the time of war is out of hart commonlie, and of no courage.

Haddeſt thou the waie to behaue thy ſelfe modeſtlie, and lowlie [m], and to gouerne thy ſpirits aright, thou couldeſt not ſo eaſilie fal into peril, and blame.

[m] Matth. 11, verſe, 29.

It is a point of wiſdome, while thou art hot in the ſpirit, to conſider what would fal out, if the light ſhould go a waie [n]: and againe, when that comes to paſſe, to thinke that it may returne againe, being therefore withdrawen by me, that both you thereby may be the wiſer [o], and I the more glorious.

[n] Iob. 17, 11. 12

[o] Pſ. 119, 71.

For commonlie thou ſhalt find ſuch trial more profitable [p], than if continualie thou enioiedſt proſperitie at thine harts deſire.

[p] Iam. 1, 2. 2. Pet. 1, 6.

For thou art not virtuous, though thou haue heauenlie viſions, & conſolations [q], learning, and hie degree, vnles withal thou haue true modeſtie [r], chriſtian charitie [ſ], and zeale of religion [t], vnles thou vnfeinedlie deſpiſe thy ſelfe, and reioiſe that others doo deſpiſe, & contemne rather than honor and commend thee [u].

[q] 2. Cor. 13, verſe, 1, &c.
[r] Matth. 5, verſe, 5.
[ſ] 1. Cor. 13, verſe, 2, &c.
[t] 1. Cor. 10, verſe, 31. Coloſ. 3, 17.
[u] Matt. 5, 11. 1. Pet. 4, 14.

That

Chap. 10.
That man must debase himselfe in the sight of God.

SERVANT.

I Dare speake vnto my Lord, though I am but dust and ashes [a]: and if I should make anie better of my selfe, thou standest against me, and my sinnes beare witnesse against me [b], which I can not gainesaie.

But if I make none account of my selfe; but, laieng aside proud imaginations [c], esteeme my selfe for dust, as I am in deed, then wilt thou be fauorable, and thy light shal shine vpon mine hart: then wil it fal out, that if I esteeme neuer so little of my selfe, euen that little, I being pressed downe to nothing, wil vanish vtterlie.

And heere thou wilt shewe me to my selfe euen what I am, what I haue bin, and whence I came; to wit, nothing from nothing. And being left to my selfe I am nothing but meere infirmitie [d].

But if thou shine vpon me with thy fauor,

[a] Gen. 18, 27

[b] Iob. 9, 20. 30 31

[c] Luke. 18, verse 13. Iames. 4, 6. 1. Pet. 5, 5. Prou. 3, 34.

[d] Psal. 8, 4. Psal. 39, 9. Gen. 2, 7.

fauor, I am straightwaie made strong
[c] Pſ.104,30. [c], and filled with new comfort.

And this is a woonderful strange thing, that so suddenlie I should be lifted vp, when thou dooest so gratiouslie embrace me, which of my selfe alwaies am carried downeward [f] vnto earthlie things. This is a frute of thy loue, which freelie preuenteth me [g], and saueth from so manie trobles [h], and preserueth from greeuous dangers, and deliuereth me, to saie the truth, from so infinite euils.

[f] Wiſd.9,15 Rom.7,23, 24
[g] Pſ.59,10.
[h] Pſalm.89, verſe,1, &c. Pſal. 59,16.

For louing my selfe inordinatelie I cast awaie my selfe [i]: but after once I sought and loued thee sincerelie, I both found thee, and my selfe [k], and by that loue also I brought my selfe the more to nothing.

[i] Luk.15,13.
[k] Luk.15,21

For thou, ô my sweet Sauior, thou bestowest mo things vpon me [l], than I can deserue, and a great deale more than I dare hope for, much lesse desire.

[l] Pſalm.89, verſe,1, &c.

Wherefore I thanke thee, my God, which albe I am vnworthie the least of al thy blessings; yet of thine honor, & infinite goodnes, ceassest not continualie to loade euen the vngrateful [m], and thine enimies with benefits. O Lord, thou which art our sal-

[m] Mat,5,45 Luk.18,13.

uation [n], our ſtrength, and our ſhield, conuert vs, we beſeech thee, that we maie prooue grateful, humble, and godlie in thy ſight, *Amen.*

[n] Exod. 15, verſe, 2. 2. Sam. 22, 2 Pſal. 18, 2. Eſaie. 12. 2.

Chap. 11.

That al things are directed vnto God, as to the principal end.

LORD.

SOnne, if thou deſire to be happie, thou muſt make mee thy cheefeſt & principal end [a]. Hereby ſhal thy nature be purified [b], which moſt commonlie bendeth vnto it ſelfe, and to things created.

[a] Roma: 11, verſe, 36. [b] Gen. 6. 5. Gen. 8, 21.

For as ſoone as thou ſeekeſt thy ſelfe in anie thing [c], by and by thou fainteſt, and withereſt in thy ſelfe.

[c] Mat. 15, 2. 1. Cor. 13, 18. 19

And therefore thou muſt refer al things to me a one, which gaue al [d], and ſend al, and therefore vnto me, as to the chiefe ſpring, al things muſt returne [e].

[d] Iam. 1, 17. [e] Ro. 11, 36.

Out of me the ſmal as wel as the great, the poore as wel as the rich do drawe the water of life [f], as from a liuelie fountaine: and they which frankelie and willinglie ſerue mee, they

[f] Pſal. 39, 9. Eſaie. 12, 3. Iohn. 4, 10.

they shal receiue one benefit vpon another [g]. But if anie wil glorie, or delight in anie priuate thing besides me [h], he at no time shal feele true ioy, and comfort in his mind, but fal into sundrie discommodities, and trobles.

[g] Ioh. 1, 12.
[h] Ier. 9, 23. 24
1. Cor. 1, 31.
2. Cor. 10, 17. 18

Therefore thou must ascribe no goodnes, nor godlines neither to thy selfe, nor to anie mortal man, but al to God [i] without whose blessing man hath nothing [k].

[i] 1. Cor. 3, 6
1. Cor. 1, 30.
[k] Iam. 1, 17.

I gaue al, I chalenge al of right, and I looke to be glorified for al [l].

1. Cor. 4, 7.
[l] Ro. 11, 36.

This is the truth, wherby the vaine glorie of man is put to flight.

And who so hath the fauor of God, and true charitie [m], he is neither enuious, nor faint-harted, nor proud [n]. For heauenlie loue subdueth al things, and stretcheth foorth al the powers of the mind [o].

[m] Rom. 5, 5.
Rom. 8, 35.
[n] 1. Cor. 13, verse, 4, &c.
[o] Ro. 8, 37.
1. Cor. 13, 7.

Wherefore if thou beest wise, thou wilt reioise and trust in me alone, euen as God alone is good [p], who aboue al, and in al is to be praised for euermore [q], *Amen.*

[p] Matt. 19, verse, 17.
[q] 1. Tim. 1, verse, 17.
2. Tim. 6, 16.

That

Chap.12.

That it is a sweet thing to serue God, and to despise the world.

SERVANT.

O Lord, I wil speake againe, I can not hold my peace, and in the eares of my God, my Lord, & my King dwelling in the hie heauens, this I saie. O Lord, how great is thy goodnes, which thou hast laid vp euen for them which feare thee [a]? Much more then for them which loue thee, yea much more for them which honor thee with al their harts. [a] Psal.31,19

Trulie vnspeakeable is the sweetnes of thy contemplation, which thou impartest on such as loue thee [b]. [b] Esai.64,4. 1.Cor. 2,9.

And herein cheefelie thou declaredst the force of thy loue, in that, when I was not, thou madest me [c], and after, when I went astraie, thou broughtst me home againe; and commandedst that I should serue [d], and loue thee. [c] Gen.2, 7. Iob. 10, 8. 9,&c. [d] Psa.119,4

O fountaine of euerlasting loue, what shal I saie of thee? or how can I forget thee: that hast vouchsafed to remem-

remember me? Who beyond al hope haſt bin merciful to me thine owne,
e Ephe. 2,5. euen when I was dead [e], and caſt awaie: and at ſuch time as I deſerued naught, didſt bind me vnto thee thorough thy fauor and freendſhip.

Now what ſhal I render for this thy
f Pſ. 116,12. bountcouſnes [f]? Surelie I wil ſerue thee. But that is no great thing to ſerue him, whome al creatures of du-
g Matt. 28, verſe, 18. tie muſt obeie [g]. This rather is woonderful, and ſtrange; that thou vouch-
1. Cor. 15, verſe, 27. Hebr. 2,8. ſafeſt to take & admit ſo vile a wretch as I am, into thy ſeruice among the
h Rom. 11, verſe, 17. number of thy beloued [h].

Lo, whatſoeuer I haue to doo thee
i Matt. 25, verſe, 14. 15. ſeruice withal, it is thine [h]. But what? me thinks you ſerue me, more than I
1. Cor. 4,7. you? For behold, heauen and earth,
k Pſal. 8,3. 4, &c. which thou haſt made for the vſe of man [k], are preſent, and continualie
l Pſalm 18, verſe, 7, &c. diſcharge the dutie which thou haſt
m Pſal. 34,7 Matt. 18, 10. Hebr. 1,14. enioined them [l]. Yea the angels alſo thou haſt created, and ordeined for the vſe of man [m]. But of al other
n Matt. 20, verſe, 28. things this is moſt woonderful, that thou wouldeſt debaſe thy ſelfe ſo
Mar. 10, 45. much, as to ſerue man [n], and haſt
o Iohn 6, 51 promiſed to giue thy ſelfe for him [o].

For theſe thy benefites what ſhal I
p Pſ. 116,12 render vnto thee [p]? O that I could

ſerue

ſerue thee al my life long! Yea, would to God I could ſerue thee euen one daie ſincerelie! Trulie thou art woorthie al ſeruice, al honor, euerlaſting praiſe [q]. Doubtles thou art my Lord, and I am thy poore ſeruant [r], bound to ſerue thee with al my ſtrength [ſ], and to ſing out thy praiſes without ceaſſing [t]. And ſurelie ſo I wil, or would at leaſt-wiſe; but what I cannot, ſupplie thou, ô Lord, of thy goodnes.

[q] 1. Tim. 1, verſe 17.
[r] Luk. 17, 10
[ſ] Luk. 10, 27 Deut. 6, 5.
[t] Deut. 11, 18 19 20

A great honor, a great preferment is it to be thy ſeruant, & to contemne worldlie things for thy ſake [u]. For great ſhal be their reward, which voluntarilie ſubmit themſelues to this holie ſeruice [x]; and they ſhal feele the ſweet comfort of the holie ſpirit, who through the loue of thee haue deſpiſed the pleaſures of this preſent world [y]. Great freedome of mind ſhal they come vnto, which entering into the narrow waie [z], haue caſt aſide worldlie cares, and cogitations [a].

[u] Matth 10, verſ. 37, &c. Iohn, 12, 25.
[x] Mat. 5, 11. 12 Roman. 8, verſ. 35, &c.
[y] 2. Cor. 1, 3 4.
[z] Mat. 7, 13. 14 Luk. 13, 24.
[a] Matth. 6, verſ 35, &c.

O how ſweet, and comfortable is the ſeruice of God, whereby a man is made free, and holie [b]! O the holie ſtate of Gods ſeruants, which maketh men equal to angels [c], acceptable

[b] Roman. 8, verſe, 15
[c] Heb. 1, 14.

to

[d] Matth. 5, verse, 3, &c. [e] Mat. 10, 8. Acts. 19, 15. [f] Eccles. 10, verse, 20. 21. 25. [g] Ioh. 12, 25 Iohn. 17, 2.

to God [d], to the diuels terrible [e], and honorable among the faithful [f]! O noble seruice, and alwaies to be wished for, whereby both the cheefest felicitie is gotten, and ioie without end obteined [g]!

Chap. 13.

That the desires of the mind must be examined and brideled.

LORD.

MY sonne, thou hast yet manie things to learne.

SERVANT. What are those, Lord?

[a] Luke. 22, verse, 42. Iohn. 4, 34. Iohn. 5, 30. [b] Luke. 22, verse, 24 Iohn. 5, 44. Iohn. 12, 43. 5. 6. [c] Luke. 9, vers, 23, &c. 59 61 Luk. 18, 22. 23

LORD: That thou make thy desire obedient to my commandement, and be no more a freend to thy selfe, but desirous to obserue my wil [a].

Manie times thou art inflamed, and vehementlie driuen on through desires: and when thou art so, consider with thy selfe; whether thou seeke more my praise, than thy profit [b]. For if thou couet a thing for my sake, thou wilt take in good part that which shal send: but if couetousnes cause the same, then art thou kept backe, and pressed downe [c].

Wherefore take heed that thou leane

leane not too much to thy conceaued desire, I not being of counsel [d], least afterward thou buie it ful deerelie; and that at another time displease thee, which at the first thou didst like, and long for [e]. For euerie affection that seemeth good, must not be followed, nor the contrarie suddenlie auoided.

[d] Prou. 3, 5. 7.

[e] Luk. 9, 59. 61 Luk. 18, 18.

Sometime it is good to bridle euen good motions, and desires, least either thou passe thy bounds through importunitie of mind; or offend others through thine intemperancie; or thou suddenlie fal through the resistance of them.

Otherwhiles it is expedient to vse violence [f], and to resist the appetite, and not to waie what the flesh either likes or mislikes [g]; but rather to vse diligence, that it be constrained to obeie the spirit, and so long be kept vnder in bondage, til it be pliant vnto al things; and haue learned to be content with a litle, and simple estate, and neuer to murmur for anie affliction.

[f] Matth. 11, verse. 12.

[g] Gal. 5, 16. 17, &c. Roma. 6, 12. Roman. 8, vers. 12, &c.

The

Chap. 14.

The waie to patience, and to fight against fleshlie desires.

SERVANT.

THen, my Lord, and God, as farre as I perceiue, I haue much need of patience [a]. For manie contrarie thinges happen in this life: in so much that albe I desire quietnes by al meanes, yet is it impossible for mee to liue without war, and troble [b].

[a] Luk. 21, 19

[b] Iob. 7, 1. Iohn. 16, 20. 22

LORD. Thou saiest true, my sonne. Yet I wil not haue thee to seeke after that peace, which is without tentations and trobles: but then to thinke thou hast found peace, when thou shalt be tried with manifold miseries and vexations [c].

[c] Iames. 1, 2 3. 1 Pet. 1, 6. 7

Now if thou saie, thou canst not suffer much, tel me, my sonne, how then wilt thou suffer the euerlasting torments of hel fire [d]? Of two euils alwaies the lesser must be chosen. Wherefore to auoid those euerlasting paines, studie to endure the miseries of this present world patientlie for the Lords sake [e].

[d] Matth. 7, verse 23. Mat. 25, 41.

[e] Mat. 5, 10. 11. 1. Pet. 4, 14.

Thinkest

Thinkest thou that the men of this world feele either none aduersitie, or but little? If thou doest, thou art in a wrong opinion, for they which liue most delicatelie, liue in miserie [f].

But thou wilt saie: They haue their delights, and they folowe their fansies, and therefore they be little touched with their miseries. Wel, suppose euerie thing fals out according to their wish; how long wil that last [g]? Verelie euen as smoke shal they consume awaie [h], which are wealthie in this world [i], so that of ioies passed there shal be no remembrance [k].

Yea, while they liue too they enioy them not without sorow, troble, and feare. For of what things they take pleasure, of the same they receiue sorow manie-times. And deseruedlie. For they which beyond reason folow vaine delights, euen reason would that they should not haue them without paine, and griefe [l]. And their pleasures too are but verie short, and deceitful, and dishoneſt. and filthie. But this they perceiue not, they are so dronken and blind: but like brute beastes, for a little pleasure in this world, they cast their soules into euerlasting paines [m].

[f] Gen. 3, 10. 11 17
[g] Luke. 12, verse, 20 45 46.
[h] Psa. 37, 20 2 9
[i] Luk. 6, 24. 25 26
[k] Psal. 37, 9. 10 20, &c.
[l] Prou. 14, verse, 13.
[m] Psa. 49, 11. 13, &c.

Where-

Wherefore, my sonne, folowe not thou thy lusts [n], but renounce thine owne wil [o]. Delite thy selfe in the Lord [p], and he wil giue thee thine harts desire.

For, know this for a truth, if thou wouldest trulie reioise, and receiue much comfort at mine hands, thou must vtterlie despise al worldlie things, and contemne those vaine delights [q]. For therein true felicitie, and ample reward of comfort dooth consist. And the more thou withdraweſt thy selfe from worldlie pleasure, the sweeter consolations shalt thou find in me [r]. But, as I said before, thou shalt not attaine therevnto without sorow, and labor [s].

For there is against thee old custome, but that wil be foiled by a better custome: the flesh, but that wil be brideled [t] by the heate of the spirit: the old serpent [u] Satan, but he both at thy praier wil flie, and by godlie exercise runne awaie [x].

[n] Eccles. 18, verse, 30. 31
Galat. 5, vers. 16, &c.
[o] Luke. 9, vers. 23, &c.
[p] Psa. 37, 4.
[q] Ier. 9, 23, 24
[r] Psa. 94, 19. 2. Cor. 1, 3. 4
Iames. 1, 2.
[s] Acts. 14, 22
[t] Roman. 8, verse, 1, &c. Galat. 5, 16. 17
[u] 2. Cor. 11, verse, 3 Reuel. 12, 9. 12. 17
[x] 1. Pet. 5, 8. 9
Mat. 26, 41.

Of

Chap. 15.

Of obedience to our betters, after the example of Christ.

LORD.

SOnne, he that withdraweth himselfe from obedience, driueth him selfe out of Gods fauor [a]: and he that seeketh priuate, forgoeth publike things. [a] Deut.11,1. Deu.21,18. 19,&c.

He which gladlie, and voluntarilie [b] obeieth not his better, sheweth plainelie thereby, that he hath not yet brought his flesh in subiection, but that it wincheth backward, and murmureth manie-times [c]. [b] Ephe.6,6. Colos.3,22. [c] Tit. 3,1. 3.

Wherefore learne with al speed to submit thy selfe to thy superior [d], if thou desire to tame thy flesh [e]. For the outward enimie is the more easilie ouercome, if the inner man be sure and strong [f]. [d] 1.Pet.2,13 14 [e] 1.Pet.2,11 [f] Matth.26, verse, 41. Luk.22,40. 46

Thou hast none soil, and troblesome an enimie to thy soule, as thy selfe, if thou be without the spirit [g]. For thou must vnfeinedlie contemne thy selfe, if thou wilt be maister ouer blood, and flesh. But forsomuch as thou loues thy selfe as yet immode- [g] Gal. 5,16.

ratelie, thou abhorreſt to commit thy
[h] Luke. 9, verſ. 23, &c. ſelfe wholie to the wil of another [h].
[i] Eccl 10, 12. But, ô earth and aſhes [i], what great
thing dooeſt thou, if for the Lords
[k] 1. Pet. 2, verſe, 13. ſake thou obeie man [k]; when I the
[l] Col. 1, 16. Almightie and moſt hie, who of no-
Iohn. 1, 1. thing created al things [l], ſubmitted
2. my ſelf humblie to a man for thy ſake,
3. & was moſt vile and contemptible [m],
[m] Matt. 20, verſe, 28. that thou by mine humilitie mighteſt
Philip. 2, 6. ouercome that pride of thine [n]?
7 Learne to obeie, ô duſt [o]; learne to
8. bring downe thy ſelfe, ô earth, and
[n] Matth. 11, 29 ſlime [p], and to throw downe thy ſelfe
vnder al mens feete. Learne, I ſaie, to
[o] Eccleſ. 10, verſe, 12. breake thy wil, and humblie to ſubmit
Gen. 3, 19. thy ſelfe to al [q]. Waxe hot againſt
[p] Gen. 2, 7. thy ſelfe, and ſuffer not pride to haue
[q] Eph. 5, 21. 2. Pet. 2, 13. place within thee: but ſhewe thy
ſelfe ſo lowlie, and ſimple, that al may
treade thee vnder feete like mire in
[r] Eſai. 10, 6. the ſtreets [r].

What haſt thou, ô vaine man, to
complaine? How canſt thou, ô wic-
ked wretch, ſpeake againe to them
which diſpraiſe thee, ſeeing ſo often-
[f] Matth. 18, verſe 21. 22, &c. times by offending God, thou haſt
deſerued the paines of hel [f]? But I
[t] Rom. 2, 4. 1. Pet. 1, 3. 2. Pet. 3, 9. gratiouſlie haue ſpared thee [t] making
no ſmal account of thy ſoule, that
thou perceiuing this my loue to thee
wards,

wards, mightest alwaies showe thy selfe thankeful for my benefits [u], and euermore, being giuen to true obedience, and modestie [x], take it patientlie when thou art contemned [y]. [u] Ps. 116,12. 13. 17. [x] 1.Pet.1,17. [y] 1.Pet. 2. vers.20,&c.

Chap. 16.

That we are to consider the secret iudgements of God, least we waxe proud in his gifts.

SERVANT.

O Lord, when thou thundrest foorth thy iudgments against me, thou makest al my members to shake, and quake for feare, & terrifiest my mind aboue measure [a]. [a] Iob.4,17. 18. 19.

Astonished I consider that the verie heauens are not cleane in thy sight [b]. And thou foundest follie in thine Angels and therefore diddest not spare them, what shal become of me [c]? If the verie starres did fal from heauen [d], what shal I that am but ashes and dust [e] hope for? They whose works seemed commendable, haue vtterlie bin confounded [f]; and such as were fed with the bread of Angels, I haue seene to be [b] Psalm. 6,1. Psal. 38,1. 2,&c. Iob.15,15. [c] Iob.4,18. 19. [d] Esa 14,12. [e] Eccle. 10. verse, 12. [f] Matth.11, vers.20,&c. Matth. 23. verse, 3,&c.

delighted with the huskes that ſwine
g Luk.15,16 eate g.

So that there is none holines, if thou, Lord, draw backe thine hand, no wiſedome helpeth, if thou gouerne
h 1. Cor.1, verſ.17, &c. not h; no ſtrength dooth good, if thou aſſiſt not; no chaſtitie is ſure, if thou defend not; & no cuſtodie can keepe
i Pſa.127,1, ſafe, if thou watch not i.

For being forſaken, alas, we drowne,
k Matth. 8, verſe, 25 Luke.8,24. and periſh k; but if thou care for vs, we liue, and proſper. We are of our ſelues fraile, but ſtrong through thee; & of our ſelues neither hot nor cold,
l Luke.17,5 but zelous through thee l.

Doubtles it is my part to conceiue moſt humblie, and baſelie of my ſelfe: and though I ſeeme to haue ſome goodnes, yet muſt I not weie the
m Luke.18, verſ.11, &c. ſame m. I ſaie, it is my part to ſubmit my ſelfe to thoſe bottomles iudge-
1. Cor. 4,7. ments of thine n, ſeing I find my ſelfe
n Pſal 119,7 to be no better than nothing of no-
30 thing.
52.

O weight without meaſure! O ſea
o Pſal. 36,6 vnpaſſable o, where I find my ſelfe to be nothing but altogether nothing! Where is then the couert of glorie? Where is the vaine conceipt of glo-
rie? Al vaine glorie is ſwalowed vp
p Pſal 9,16, Pſ.119,120. in the gulfe of p thy iudgements ouer me.

me. What are al men in thy sight? Euen as claie in respect of the potter [q].

[q] Esa.29,16.

Can he waxe proud with vaine praises, whose mind is trulie obedient to the Lord? No, though al the world should extol him, seeing he is in seruice to the truth; he wil not be moued [r] with their commendations, whose trust is fixed vpon the Lord. For euen they al, who vtter his praises, are nothing, and together with the sound of their words, shal vanish awaie [s]. But the truth of the Lord endureth for euer [t].

[r] Iere.9,23.24

[s] Psa.89,48 Psal.49,10.

[t] Esai.40,8. Psal.117,2.

Chap.17.

What words, and manner we should vse in desiring anie thing at the hands of God.

LORD.

SOnne, in thy praiers thou must vse these words: Lord, be it euen so, if it please thee [a]; Lord, if it be for the aduancement of thy glorie, let it be doone in thy Name; Lord, if thou seest it good, and profitable for me, grant that I may vse it to thine honor & praise: but if thou knowest it wil be

[a] Iam.4,15. Acts.18, 21. 1.Cor.4,19 Matth.6,10. Mat.26,39. 42.

hurtful, ô Lord, remoue awaie this
[b] Iam. 4, 3. desire fro me [b].

For euerie desire which seemeth right and good in the iudgement of man, is not of the holie spirit; and it is an hard matter to discerne rightlie whether a good or an euil spirit dooth prouoke thee to couet this or that; or whether thine owne spirit moue thee
[c] 1. Cor. 2, verse, 11. therevnto [c]. Manie in the end haue bin deceaued, who seemed to be stirred vp by a good spirit.

And therefore alwaies thou must wish for that, which thou wouldest haue in the feare of God, and with
[d] Psal. 19, 7. Psal. 111, 5. Prou. 1, 28. 29. humblenes of mind [d]: and commit the whole matter to the Lord, with a meere checke to thy selfe, saieng on this wise:

Lord; what is better for me thou knowest, doo thou whether of both
[e] Mat. 8, 2. Mark. 14, 36 thou wilt thy selfe [e]. Giue me what thou wilt, as much as thou wilt, and when thou wilt thy selfe. Deale with me as thou thinkest good, and as it shal please thee, and be most for thy glorie. Place me there, where thou wilt thy selfe, and in al things vse me
[f] Psal. 31, 5. at thy pleasure. I am in thine hand [f],
[g] Ps. 116, 16. Luke. 1, 38. turne me, lose me euerie waie. Behold, I thy seruant [g] am prepared to

al

al things: becauſe my deſire is to (& would to God I could rightlie, and perfectlie) ſerue thee, not my ſelfe[h]. [h] Rom. 14,8 Phil. 1, 20.

Chap. 18.

A praier for grace to doo the wil of God.

SERVANT.

O Moſt bountiful Sauior, extend thy fauor towards me[a], let it be with me, and labor with me, and continue with me vntil the end[b]. [a] Pſal. 80,3. [b] Phil. 2,12.

Giue me grace to wiſh, and couet thoſe things[c], as maie be grateful to thee, and acceptable in thy ſight. [c] Phil. 2,13.

Let thy wil be my wil, and let mine alwaies folow thine, and agree therewith[d]. [d] Mat. 6,10.

Grant that I maie like and miſlike that which thou dooeſt[e], and neuer like or miſlike anie thing, but that which thou dooeſt either like or miſlike. Mat. 26,39. 42 Mar. 14, 36. [e] Ioh. 4,34. Iohn. 5,30. Iohn. 6,38.

Aſſiſt me to crucifie my ſelfe to al worldlie things[f]; and for thy ſake to couet in this world to be contemned and vnknowen. [f] Gal. 6,14. Roman. 6, verſe, 3, &c. Philip. 3,8.

And aboue al things grant that I

maie reſt, & haue peace in thee: thou art the true peace, thou alone art the quietnes of mind [g]. Without thee al things are hard, and trobleſome [h]. In this peace, that is, in thee alone, which art the cheefeſt, and euerlaſting felicitie, I wil ſleepe, and take my reſt [i]. *Amen.*

[g] Phil. 4, 7.
[h] Iohn. 14, verſe, 27. Iohn. 16, 33.
[i] Pſal. 3, 5. Pſalm. 4, 8.

Chap. 19.

That the true comfort is to be ſought for, in God alone.

SERVANT.

WHatſoeuer pleaſure I can wiſh, or imagine, I looke not for it in this life, but in the world to come [a].

If I alone had al the pleaſures that mought be, and enioied al the delights in the world, certaine it is they would not long endure [b].

And therefore thou canſt not fullie be delighted, and refreſhed thoroughlie (ô my ſoule) but in the Lord [c], who comforteth the abiect [d], and aſſiſteth the meeke [e].

Hope a little while [f], ô my ſoule, hope for the promiſe of GOD, and thou ſhalt attaine to plentie of al good

[a] Rom. 8, 18 32. 1. Cor. 2, 9. Heb. 13, 14.
[b] Ioh. 16, 20 22
[c] 1. Cor. 7, 31. 1. Ioh. 2, 17. 1. Cor. 1, 31
[d] 2. Cor. 1, 3. 4. 2. Cor. 7, 6
[e] Iames. 4, 6
[f] Pſal. 27, 14.

good things in heauen. But if thou vnmeasurablie desire téporal things, make an account of it, thou shalt forgo eternal [g].

Vse this world [h], but desire heauen [i].

No temporal thing can satisfie thee [k]; for thou art not created to enioy the same.

Haddest thou al creatures in thine owne possession: yet wert thou not blessed. But thy felicitie consisteth in God the creator of al [l]. Which is such, not as is seene and commended of the foolish fauorers of this present world, but as the good, and faithful disciples of Christ hope for, and they sometime foretaste who are spiritual and pure in hart [m], whose conuersation is in heauen [n]. Vaine, and short is al worldlie consolation: but true and blessed is the spiritual [o] which the truth dooth minister.

The godlie man carrieth alwaies about his comforter, euen Iesus [p], whom on this wise he speaketh vnto.

O Lord Iesu, be with me in al places, and at al times. Let this be my comfort, to lacke al worldlie comfort willinglie [q]: or if at anie time I lacke thy consolation, let thy wil, and due

[g] Luke. 16, verse, 25.
[h] 1 Ioh. 2, 15. 16 17
[i] 1. Cor. 7, verse, 31.
[k] Colos. 3, 1. 2
[l] Eccle. 1, 8 Eccles. 4, 8.
[l] Psal. 36, 7. 8. 9.
[m] Psalme. 42, verse, 1, &c.
[n] Mat. 5, 8.
[o] Psalm. 24, 4
[p] Phil 3, 20
[p] Psa. 31, 19.
[p] 2. Cor. 1, 2 5.
[p] Coloss. 1, 2.
[q] Iob. 1, 7.

r 1. Pet. 1, 7. trial of me r be in steed of cheefest
f Psal. 23, 4. comfort f. For thou wilt not alwaies
chide, neither keepe thine anger for
t Psa. 103, 9. euer t.

Chap. 20.

That al our cares must be cast vpon God.

LORD.

MY sonne, let me deale
a Iam. 4, 7. as I wil with thee a. I doo
know what is for thy pro-
fit. Thou conceiuest as a
b Ps. 94, 11. man b, and in manie things dooest so
Matt. 16, 23 think, as thy fleshlie mind doth coun-
1. Cor. 3, 1. sel thee.

SERVANT. Truth Lord. Thou
hast more care of me, than I can haue
c Ps. 55, 22. of my selfe c. For he standeth totte-
Esai. 49, 14. ringlie, who trusteth not wholie in
15 thee d.
d 1. Pet. 5, 7.

O Lord, so that my wil maie be
right and grounded on thee, deale
e Luk. 1, 38. with me euen as thou wilt e. For it
cannot be but good whatsoeuer thou
shalt determine of me.

Wherefore whether thou wilt that
f Rom. 12, 12 I be in darknes, I praise it f; or in the
2. Corin. 6, light, I praise it; whether in prosperi-
verse. 4, &c. tie, I praise it; or in aduersitie, I praise
that

that also [g].

LORD. Sonne thou must be so minded, if thou wilt deale with me: and be as willing to suffer [h], as to reioyse; and to be poore, and needie [i], as rich and wealthie.

SERVANT. Lord, I wil gladlie suffer for thy sake whatsoeuer thou shalt send: yea I wil take in good part at thine hands euil as wel as good, sower as sweete, sorowe as ioy [k], and for al things yeeld thanks [l].

Defend me, ô Lord, from sinne, and I will feare neither death, nor the diuel, & so thou forsake me not vtterlie, neither blot me out of the booke of life, no miserie shal dismaie me [m].

[g] Psal. 34, 11.

[h] Iam. 1, 2. Iohn. 15, 19.

[i] Iohn. 16, 2. Matth. 19. verse, 27. Luke. 9, 23.

[k] Phil. 4, 4. 5. Colosse. 1, 11. 12.

[l] 1. Thess. 5. verse, 28.

[m] Psalm 91. verse, 5, &c.

Chap. 21.

That the troubles of this life are patientlie to be suffered after the example of our Sauior Christ.

LORD.

MY sonne, for thy saluatiō I came down frō heauen [a], & tooke thy miseries vpon me not of necessitie [b], but voluntarilie; to teach thee to be patient,

[a] Iohn. 3, 13 Iohn. 6, 33. 38, &c. Philip. 2, 7. 8.

[b] Esai. 53, 54.

tient, & to beare the miseries of this
[c] 1. Pet. 2, verſ. 21, &c. world gladlie, [c] not grudginglie.
[d] Esaie. 53, verſe. 2, &c. Luke. 9, 22. [e] Luke. 2, 7. Matth. 4, 2. Luke. 9, 58. [f] Ioh. 7, 12. [g] Matth. 12, verſe, 24. Iohn. 8, 48. [h] Esaie. 5, verſe. 1, &c. Matth. 21, verſ. 33, &c. [i] Luk. 11, 14 15 [k] Ioh. 7, 28. 30 [l] Ioh. 17, 4. Philip. 2, 8. [m] 1. Pet. 2, verſ. 21, &c. [n] Matth. 11, verſe, 29. 30 [o] Phil. 4, 13. Hebr. 6, 11. verſe, 12. Heb. 11, 32. 33, &c. [p] 1. Cor. 3, verſ. 13, &c.

For from the houre of my birth euen til my death on the croſſe, there neuer wanted ſorowes, which I was to ſuffer [d]. I bare the want of neceſſarie things [e]; I heard much muttering againſt me [f]; I put vp manie taunts and reproches [h]; for my benefits, I receiued vnkindnes [h]; for my miracles, il words [i]; for my ghoſtlie counſel, reprehenſion [k].

SERVANT. O my Lord, ſeeing thou in this life haſt ſhewed thy ſelfe patient (wherein eſpecialie thou fulfilledſt the commandement of thine heauenlie father [l]:) good reaſon is it, that I a miſerable, and ſinful wretch doo ſhewe my ſelfe patient according to thy wil; and, while thou thinkeſt meet, beare the burden of mortal life after thine enſample [m].

For although this preſent life ſeeme burdenſome: yet through thy fauor it is made the lighter, and maie the more eaſilie be borne of weakelings both by thine example [n], and of thy ſaints [o].

Yea much more comfortable is it now, than it was in the old law, when both the waie was harder to find [p],

and

and few had a desire to seeke the celestial kingdome [q].

Then how much am I bound to thee, which hast vouchsafed to shewe both to me, & to al beleeuers a right and readie waie vnto thine euerlasting kingdome [r]! For thy waie is our waie: and by holie patience we striue to come vnto thee, our crowne: whome, vnles thou haddest gone afore [s], and schooled vs [t], who would care to folow? How manie would abide not onelie behind, but a great waie off also, if they had not these thy noble examples before their eies?

And, hearing such cõmandements and signes, and yet are lukewarme; what would we doo if we had not such a light giuen vs to folow thee?

[q] Rom 9,29
1. Cor. 10,6.
[r] Ioh. 14, 6.
[s] Ioh. 14, 2. 19. Iohn. 15, 18.
[t] Ioh. 16, 32 33

Chap. 22.

Of long-suffering; and who is patient in deed.

LORD.

WHat is that thou saiest, my sonne? ceasse to complaine. Beholde how both I [a], and other saincts [b] haue suffered; thou

[a] Heb. 12, 3.
[b] Hebr. 11, vers. 32, &c. Hebr. 6, 12. 13

thou hast not as yet resisted vnto
[c] Heb.12,4. bloud [c]. Little is it which thou suffe-
reſt being compared with them, who
haue suffered so much, so mightilie
bin tempted, so grieuouslie afflicted,
[d] Hebr. 11, so manie waies tried, and exercised [d].
verse. 34. And therefore cal such into mind
35. as haue endured mo troubles: so
36. shalt thou more easilie beare thine
37. owne. And if thine seeme not light,
looke whether impatience doo not
cause thee to thinke so. But, be they
smal, be they great, endeuor thou to
[e] 2 Cor.6,4. beare them patientlie [e].
Iames. 1, 2. For the more patience thou show-
3. eſt, the more wiselie thou dooeſt; the
more fauor thou shalt get, the more
easilie thou shalt beare aduersitie,
being both in mind, and custome not
[f] Rom. 5, 3. slothfullie prepared hereunto [f].
4. And saie not, I neither can, nor
maie suffer this at his hands; for he
hath iniuried me greatlie, and accu-
sed me, of those things, which I neuer
thought of; if another had dealt so
with me, I could yet haue put vp such
things, as I see might reasonablie be
put vp. I saie, vse not these speeches,
for they are foolish cogitations, such
as neither waigh the woorthines of
patience, nor the reward due for the
same [g],

same [g], but respect persons rather, & iniuries receiued [h].

[g] Iam. 1, 12.
[h] Mat. 5, 43. 44, &c.

He is not trulie patient, that wil beare but with whome he list, and what he list. But he is patient in deed, that waigheth not who moleſteth him, whether his better, or his equal, or his inferior; whether he be good and godlie, or wicked and vngratious: and howſoeuer he be iniuried, and when ſoeuer, he taketh it in good part, as ſent from God, and puts it in his winnings. For the ſmaleſt thing that is, being ſuffered for Gods ſake, ſhal haue a great reward [i].

[i] Mat. 5, 11. 12

Wherefore be thou girded [k] vnto the battel, if thou wilt haue the victorie. Vnles thou ſtriue, thou ſhalt neuer obteine the crowne of patience [l]. So that, if thou wilt not ſuffer, thou refuſeſt to be crowned: but if thou deſire to be crowned, ſtriue manfullie, and ſuffer patientlie the brunt of the battel [m]. For neither quietnes without labor, nor victorie without fighting is obteined [n].

Rom. 8, 18, Phil. 1, 12, 13, &c.
[k] Eph. 6, 14.
[l] 2. Tim. 2, 5
[m] Pſ. 27, 14. Pſal. 31, 24.
[n] 2. Tim. 2, 5

SERVANT. O my Lord, grant that through thine aſſiſtance I maie doo that, which of my ſelfe me thinks I cannot doo [o]. Thou knoweſt that otherwiſe I can but ſuffer little, & euen

[o] 2 Cor. 3, 5

by

by a ſmal puffe of aduerſitie, am eaſilie ouerthrowen.

Grant that al trobles for thy name ſake maie be welcome to me, and wiſhed for: for to ſuffer, and to be afflicted for thee, is verie good for my ſoules health [p], *Amen.*

p Pſal. 119. verſe, 67. 71. Roman. 5. verſe, 3, &c. Iames. 1, 2. 3.

Chap. 23.

A confeſſion of mans weakenes, and miſerie.

SERVANT.

I Wil confeſſe my ſinnes, and wickednes vnto thee, ô Lord, [a].

a Pſal. 32, 5.

Oftentimes a ſmal thing brings me downe, and trobles me. Sometime I determine to plaie the ſtout champion; and by and by with a light tentation I am ouerthrowen. Now and then of a ſmal thing ariſeth a greeuous tentation; and when I thinke I am ſafe, vnawares manie-times I receiue the foile.

Wherefore, Lord, behold mine humilitie & frailtie, which is wel knowen to thee. Haue mercie on me, and deliuer me out of this mire [b].

b Pſal. 69, 1. 2

This dooth vexe me at the verie hart,

hart, and confounds me in thy presence, when I see how fraile I am, and weake to resist affections: which albe they draw me not altogether to assent [c], yet they disquiet me greatlie by their sore assaults, and make me wearie of my life, they fight so within me.

[c] Rom. 7, 15 16 17 24

And hereby more euidentlie I perceiue mine owne infirmitie, in that I see wicked cogitations doo more easilie inuade, than forsake me.

Oh that thou most mightie God of Israel, and louer of godlie soules [d], oh that thou wouldest behold my paine and griefe [e], and prosper mine endeuors!

[d] Heb. 4, 15.
[e] Psa. 25, 16

Strengthen me with courage from thine holie heauens, that the old man, euen the miserable flesh, not plainelie as yet made subiect to the spirit [f], get not the vpper hand [g], whome, as long as we liue in this wretched world, we must resist [h]. I cal it wretched, because therein al things are ful of snares, and enimies [i]. For tentations come vpon tentations: yea, while one conflict is a making, others come on the necke of them vnlooked for [k].

[f] Rom. 8, 5.
[g] Rom. 6, 12
[h] Gal. 5, 16, 17.
[i] Iob. 14, 1. 22
1. Pet. 5, 8.
[k] Iob. 7, 13, 14

So then can this life be loued, which hath

hath so much gal therein, and is open
l Iob. 5, 7. to so manie troubles, and miseries l? Or
can it be called a life, which causeth
m Iob. 10, 17 so manie deaths, and plagues m? And
yet, notwithstanding al this, it is lo-
ued, and manie seeke for pleasure in
n Mat. 7, 13 Luke. 13, 23 24 the same n.

The world is manie-times dispraised, because it is deceitful, & vaine o: and yet it is hardlie forsaken, the desires of the flesh beare such a swaie p. For in verie deed some things prouoke to loue, other to abhor the same. To loue it, the lust of the flesh, and of the eies, with the pride of life q wil allure; to abhor it, the paines and euerlasting miseries to come r maie cause.

o 1. Iohn. 2, verse, 17.
p 1. Iohn. 5, verse, 19.
q 1. Iohn. 2, verse, 16.
r Ioh. 16, 20 Luk. 16, 25.

But, alas, vile pleasure subdueth the mind addicted to the world: so that to feed the senses, it thinketh it a pastime, hauing neither seene, nor tasted the sweetnes of the Lord s, nor the inner comfort of virtue t.

s Psal 34, 8.
t 1. Cor. 2, 9 10.

But they, which vtterlie contemne the world, and studie vnder holie discipline to liue vnto God, they both knowe the heauenlie comfort, promised vnto such as forsake themselues u, and also perceiue how lamentablie the world dooth erre, and

14.
u Luk 9, 23. Iohn. 16, 33.

lies

lies in the wickednes [x].

[x] 1. Iohn. 5, verse, 19.

Chap. 24.

That we must repose no confidence in anie creature, but in God alone.

SERVANT.

O My soule [a], trust in the Lord in al things, and aboue al things: for he is the euerlasting rest of the godlie [b].

[a] Psal 16, 7.

[b] Ps. 132, 14

Giue me grace, ô sweete Iesu, ô my GOD, to rest in thee aboue al things in the world; aboue al health and beautie; aboue al honor and glorie; aboue al power and dignitie; aboue al knowledge and dexteritie of wit; aboue al cunning and riches; aboue al mirth and iolitulnes; aboue al praise, al fame, al sweetnes, al pleasure; aboue al hope, al promise, and al merit; aboue al desire, al gifts, al rewards which thou canst giue, & powre out; aboue al ioy, and iolitie which the mind can feele, and conceaue; finalie, aboue al angels, and archangels, aboue al the host of heauen, aboue al things visible and inuisible, aboue al things which thou

[c] Matth. 10, verſe, 37. 38 39 Mat. 19, 27. 28 29 Rom. 8, 35. 38 39 1. Ioh. 2, 15. [d] Pſalm. 36, verſe, 5, &c. Pſalm. 42, 1.

thou art not [c], ô my God.

For thou, my God, thou art beſt of al; thou alone art almightie; thou alone art plentiful; thou art moſt ſweet, and thou art moſt comfortable; thou art moſt faire, moſt louelie, moſt noble, and moſt glorious [d].

In thee are, haue bin, and wil be euermore al good, and perfect things: and therefore both little is it, and leſſe than thy ſelfe, whatſoeuer thou giueſt me beſides thy ſelfe, or openeſt and promiſeſt of thy ſelfe not ſeene, neither perfectlie attained.

For my mind wil neuer bee at quiet, nor content with that is preſent; vntil, hauing paſſed ouer al gifts and worldlie things, it reſt in thee [e].

[e] Pſa. 116, 7.

O Chriſt, my ſweet ſpouſe and Sauior, ô moſt faithful louer, Lord of the whole world [f], ô that I had the wings of true libertie, that I might flie vnto thee, and reſt in thee [g]!

[f] 1. Tim. 6, verſe, 13. Reuel. 1, 15. [g] Pſal. 55, 6

O when ſhal I be mine owne man, and behold how ſweete thou art, my Lord, my God [h]! When ſhal I wind my ſelfe wholie into thee in ſuch ſort, that for the entire good wil I beare thee, I maie not knowe

[h] Pſal. 34, 8.

my

my ſelfe, but thee alone after an incredible manner, knowne but vnto few [i]!

Now oftentimes I ſigh [k], & beare my wretchednes with greefe, becauſe much euils ruſh vpon me in this vaile of miſeries, the which manie-times trouble me, and grieue me, and ouerſhadowe me, and hinder me, yea they diſtract, and withdrawe, and ſo intangle me, that I can haue no free acceſſe vnto thee, nor enioy thy louing embracements in the preſence of thy bleſſed ſaints [l].

O my God, let my ſo manifold ſighes, and ſorowes of mind, which I feele in this world, moue thee.

O Ieſus the brightnes of eternal glorie, and comfort of the wandring ſoule, my mouth is with thee that can not ſpeake, & in ſilence [m] doo I ſpeake to thee.

How long wil my Lord defer his comming? Oh that he would come to me poore wretch, make me glad, and with ſtretched out arme deliuer me from al troble [n]!

Come, Lord Ieſus, come [o]. For lacking thee, I am no daie, no houre in quiet: becauſe thou art my ioy, without whom my table is emptie.

[i] Pſal. 17, 15
[k] Ro. 7, 24.
[l] 1. Cor. 13, verſe, 12.
[m] Eſa. 30, 15
[n] Pſa. 40, 7.
[o] Reuel. 22, verſe, 20. 17 Pſal. 130, 5. 6. 7.

I am a caitiue, and I knowe not how, kept in prison, and kept downe
p Ro. 7, 23. with fetters p, and so shal be, til thou
24. comfort me with the light of thy pre-
sence, set me at libertie, and shew me
q Rom. 8, 2. a freendlie countenance q.

Let others seeke in steede of thee what they wil: nothing neither doth, nor shal please me, but thou, my God, my hope, and eternal saluation r.
r Psal. 3, 3. Psal. 16, 2. 2. Sam. 22, 2.

I wil neuer be silent, I wil neuer
s Luke, 11. 9. cesse to praie s, vntil thou put away al
10. displeasure, and speake to me againe.
Luke. 18, 1. LORD. Lo, because thou callest
7. for me, I am come: thy teares, thy groning, thine humilitie, and hartie sorowe haue moued me so to doo.

SERVANT. O my Lord, through the desire I haue to enioy thee, I who
t Phil. 3, 7. 8. am readie to renounce al things for thy sake t, haue called thee. But thou
u Luke, 10, verse. 22. first diddest stirre mee vp to seeke thee u; for which thing, ô Lord, I yeeld thee humble thankes, who of thy great goodnes hast bestowed so singular a benefit vpon me.

Now what remaineth, but that I
x Psa. 78, 8. Psal. 119, 5. humblie submit my selfe to thee x, be-
y Ps. 119, 19. ing alwaies mindful of my sinnes, and vilenes y?

For

For among al things either in heauen or earth, none is like to thee [z].

Thy works are exceedinglie good [a], ô Lord, thy iudgements are true, and al things are guided by thy prouidence [b].

Wherefore praised, and magnified be thou, ô wisedome of the Father [c]; and thou my soule [d], and mouth, with al creatures of the world [e], extol and glorifie him for euer.

[z] Psa. 35, 10. Psal. 71, 19. Psal. 89, 18. Psal. 86. 8.
[a] Gen. 1, 31.
[b] Psal. 19, 1. 2.
Matth. 6, vers. 26, &c.
[c] 1. Cor. 1, verse, 24. Coloss. 2, 3.
[d] Psa. 146, 1. 2.
[e] Ps. 150, 6. Psal. 148, verse, 1, &c.

Chap. 25.

Of the continual calling into mind the infinit blessings, and benefits of God.

SERVANT.

O Lord, open thou the eies of my vnderstanding [a], and teach me to liue according vnto the rules of thy lawe.

[a] Ps. 119, 18. 17

Grant that I maie knowe thy wil, and with great reuerence, and painefulnes, cal thy manifold benefits bestowed both vpon me, and al men into mind; that so I maie render

der due praiſe vnto thee for the
[b] Pſal. 26,7. ſame [b].

Albeit, to ſaie the truth, I cannot ſufficientlie commend thee for the
[c] Eccl. 18,4. leaſt of al thy benefits [c]; yea, ſo vnable
[d] Pſal. 40,5. am I to extol thee dulie for them [d], that when I conſider thy liberalitie, I am vtterlie diſmaied at the greatnes thereof.

For whatſoeuer we haue, belonging either to the bodie, or to the ſoule, outwardlie or inwardlie, naturalie or otherwiſe; they are thy benefits, and commend thy bounteouſnes
[e] Pſal. 33, verſe, 6, &c. and liberalitie [e], of whom we haue receiued al good things [f].
1. Corin. 12, verſe, 8, &c. And although ſome haue mo than others, yet al is thine [g], and without
[f] Iam. 1, 17. thee euen the leaſt thing cannot be
[g] Matt. 25, verſ. 14, &c. attained [h].
[h] Ioh. 3, 27. Now if anie haue receiued greater gifts, he cannot brag of his owne merit, nor extol himſelfe aboue others,
[i] 1. Cor. 4, 6. 7. nor deſpiſe his inferiors [i]. For by ſo much is a man greater, and better, by how much he aſcribeth leſſe to himſelfe
[k] Mat. 11, 29 [k], and is the modeſter in yeelding thanks. And the more vile and
[l] Mat. 23, 11 12. Luk. 18, 13. 14 vnworthie a man iudgeth himſelfe, the more capable is he of greater things [l].

Againe

Againe, he that hath fewer gifts, ought not to take it heauilie, nor to enuie his better [m]; but rather to cast his eies vpon heauen, and highlie to commend thy goodnes, who giuest thy gifts so abundantlie, and so franklie without respect of persons [n].

[m] Iam. 4, 2.

[n] Mat. 5, 45 Luke, 6, 35.

From thee we haue al [o], and therefore in al things thou art to be glorified. What is meete for euerie man thou knowest; and why this man hath little, and he much, it is not for vs, but for thee to iudge, who knowest what is necessarie for euerie man.

[o] 1. Cor. 4, 6, &c. Iam. 1, 17.

Therefore, my Lord and God, I count it for a great benefit, to haue but few things which seeme glorious, and praise-worthie in the opinion of man. And thus I thinke, that basenes, and pouertie should be so far from disquieting the mind, and bringing downe a man, that they ought to be occasions of great comfort, and reioysing, inasmuch as thou, God, doest choose the poore, humble, and despised in this world into the number of thy saincts, and seruants [p].

[p] Psa. 113, 7. 8.

As witnes thine Apostles, whome thou madest Princes through al the earth [q]: who behaued themselues so modestlie, and shewed foorth so little

[q] Math. 5, 3. 1. Cor. 1, 26. 27. 28 Ps. 45, 16

 malice,

malice, and deceipt, that not onelie they absteined from complaining, but also reioised to suffer rebuke for
r Acts. 5, 41 thy name [r]: yea those things which
f 1. Thess. 2, verse, 15. we naturalie abhor, they did greedilie embrace [f].
2. Cor. 11, 23. 24, &c. So that nothing should so comfort, and reioise the hart of him, which loueth thee, and confesseth thy goodnes, as the knowledge of thine heauenlie wil [t], wherewith he ought so
t Iere. 9, 23. 24 to content himselfe, that he desire as
1. Cor. 1, 31. greatlie to be of smal, as another doth
u Mtat. 20, verse, 25. to be of great accompt; and take as
26 wel in woorth the lowest place, as the
27 hiest roome; and to be despised and
Luk. 22, 25. contemned, as to be honored, and
26 extolled aboue al [u]. For more should
27 he desire to haue thy wil done [x], and
x Mat. 6, 10. thine honor aduanced, than anie
Mat. 26: 39. thing besides [y]; yea more plea-
42 sure should he take therein,
44 than in anie thing els,
y 1. Iohn. 2, verse, 15. which either he hath
16 alreadie, or maie
17 haue [z].
z Ro. 8, 35. 36, &c.

Of

Chap. 26.
Of the things, in number foure, which procure quietnes.

LORD.

WIl now teach thee my sonne, the readie waie vnto peace, and freedome.

SERVANT. Doo, Lord, as thou saiest: for that is it which I desire.

LORD. My sonne doo the wil of another, rather than thine own wil [a]: alwaies desire little before a great deale [b]: alwaies couet the lowest place [c], & submit thy selfe to al [d]: alwaies praie, and wish that thou maist throughlie doo the wil of God [e]; and doubtles thou shalt enter into the bounds of peace, and quietnesse.

SERVANT. This thy short speech, Lord conteineth much perfection: and though it be breefe for words, yet is it pithie for sense, and most effectual. And, did I faithfullie obeie the same, sure I am, affections would not beare such a swaie within me, as they doo [f]: and, I neuer am greeued, and out of quiet, but when I swarue

[a] Ioh. 4, 34 Iohn. 5, 30. Iohn. 6, 38.
[b] Acts, 20, verse, 33. 34. 35.
[c] Luk. 14, 8. 9. 10.
Prou. 25, 7.
[d] Eph. 5, 21.
[e] Mat. 6, 10.
[f] Roman. 7, vers. 15, &c. Galat. 5, 17.

from this thy doctrine.

But thou, Lord, which art almightie, and alwaies dooest desire the welfare of man [g], extend thy fauor towards me, that both I maie doo thy wil, and attaine saluation, *Amen.*

[g] Ezech. 18, verse, 32.

Chap. 27.

A praier against euil thoughts, or cogitations.

SERVANT.

O Lord, my God forsake me not [a]; ô my God, assist me. For euil cogitations, and feares be in my mind, which disquiet me; insomuch that I see not how to auoid, & breake them off without great hurt to my selfe.

[a] Psal. 22, 1.

LORD. I wil go before thee, and suppresse the power of man: and hauing opened the prison doore [b], reueale my secrets, and mysteries vnto thee.

[b] Acts. 5, 19. Acts. 12, 10.

SERVANT. Doo so, Lord, and with thy countenance [c] banish al wicked cogitations fro my mind. For this is my onelie hope, and comfort in trouble, euen to flie vnto thee [d], to depend

[c] Psal. 67, 1.

[d] Psal. 18, 3. 6.

pend vpon thee, to cal vpon thee zelouſlie, and patientlie to expect thine heauenlie comfort [c]. [c] Pſa. 27, 14.

Chap. 28.

A praier vnto almightie God, to haue the eies of our vnderſtanding opened.

SERVANT.

O Sweete Ieſu, lighten me with the brightnes of thine eternal light, driue al darkenes, as it were, from the manſion houſe of my ſoule [a]. [a] Iohn 1, 9.

Suppreſſe thoſe wandring thoughts, and breake in peeces thoſe violent tentations. Iohn. 12, 8.

Fight thou couragiouſlie for my defenſe, and vanquiſh euil beaſts, to wit, the inticing deſires of the fleſh, that by thy power I may get peace, and ſing out thy praiſes in the holie court of my ſoule.

Rebuke the winds [b], and tempeſts, command the ſea to be quiet, bid the north wind not to rage, and there wil be great calmenes. Send thy light, & truth [c], which maie lighten the earth: for I am rude earth, [b] Mat. 8, 26. Luke. 8, 24. [c] Pſal. 43, 3.

good for naught, vntil thou inlighten me.

Powre out thy fauor from aboue, repleniſh my ſoule with thine heauenlie grace; & miniſter the water of godlines, wherewith ỹ vppermoſt part of the erth being watered, maie bring foorth good, or the beſt fruit rather.

O Lord, liſt vp my mind, which is preſſed downe through the waight of ſinnes, and ſtir vp the ſame wholie to the deſire of celeſtial things, that hauing taſted the ſweetenes of ſpiritual happines, it maie greatlie grieue me euen to thinke of this world [d]. Take me, or plucke me rather from al momentanie pleaſure of earthlie things: for no creature can either quiet, or comfort my mind [e].

Ioine me to thee by an vndiſſoluble band of goodwil. For thou alone doſt ſuffice thy freend, & without thee al other things are vaine [f], *Amen.*

[d] Phili. 3, 8. Coloſ. 3, 1. 2.

[e] Ioh. 16, 33 2. Theſ. 2, 16 17.

[f] Colo. 3, 2.

Chap. 29.

That we ought not curiouſlie to enquire how other men doo liue.

LORD.

MY ſonne, be not curious, neither haue thou vaine cogitations in thy mind. What is

is this or that vnto thee? Folow thou me [a]. For thou needest not care what manner of folks others are, either what they doo, or speake [b].

[a] Ioh.21, 22

[b] Matt.7, 1. 2, &c.

Thou art not appointed to pleade for other men; but thou must answere for thy selfe [c]. Why then medlest thou with that which nothing toucheth thee?

[c] Matt. 25, verse, 20. 21, &c. 1.Pet. 4, 4. 5

It is I which, know al, and see al whatsoeuer is done vnder the coape of heauen [d]: yea, I know how it goeth with euerie man, what he thinketh, what he would, & whether his counsel tends [e].

Galat. 6, 5. Reu. 2 2, 12.

[d] Matth.15, verse, 2.

[e] Psal. 7, 9. Hebr. 4, 13 Reue. 2, 23.

And therefore commit al things to me: be thou quiet, and let troblesome people alone in their dooings. For they shal one daie yeeld an account of al their deeds, and saiengs [f], neither can they mocke me [g].

[f] Rom. 14, verse, 12.

[g] Gala. 6, 7.

Waie thou neither the shadowe of a great name, nor the familiaritie of manie, nor the priuate good-wil of men. For these things doo but distract the mind sundrie waies, and repleniſh it with blacke clouds of darkenes.

Wouldest thou diligentlie attend my comming, and open the doore [h] of thy mind to let me in, then would

[h] Sal. 5. verse, 2. Reue. 3, 20.

I gladlie speake, and reueale my secrets vnto thee.

Chap. 30.

Wherein the true peace, and profiting of the mind doth consist.

LORD.

MY sonne, thus haue I said [a], Peace I leaue with you; my peace I giue vnto you, not as the world giueth, giue I vnto you.

[a] Ioh. 14, 27

Al men desire peace: but al men care not for those things which belong vnto the right peace [b].

[b] Luke. 19, verse, 42.

My peace dealeth with such as are modest, and meeke in hart [c]. Thy peace doth consist in long suffering [d]; which thou maiest enioy plentifullie, if thou wilt harken to me, and folowe my saiengs [e]. Wherefore in al things consider what thou doest, and what thou speakest, and let this be thy chefest care, how thou maist please me [f], and besides me take pleasure in nothing [g].

[c] Psal. 119, verse, 130. Mat. 11, 29.
[d] Luke. 21, verse, 19. Rom. 2, 7. 10
[e] Psa. 119, 1. 2
[f] Colos. 1, 10 Ephes. 5, 10.
[g] Ier. 9, 23. 24

Of other mens saiengs and doings iudge not thou rashlie [h]; neither intrude thy selfe into another mans charge [i]:

[h] Matth. 7, verse, 1, &c.

charge [i]: so shalt thou either little, or verie seldome be trobled. [i] 2. Thess. 3, verse, 11.

For thou canst not be void of al troble liuing in this world [k], to feele no vexation either in mind or bodie, is peculiar to the saincts in heauen, which enioie euerlasting rest [l]. [k] Ioh. 16, 33 [l] Ioh. 16, 22 Reue. 12, 4.

So then thinke not that thou hast found true peace, if thou feele no aduersitie [m]; or that al is wel, if thou haue none enimie; or that thou art in good state, if thou enioie prosperitie [n]: neither deeme that thou art somewhat, or highlie in my fauor, though thou remaineſt where great exercise of religion is; yea, or tastest the sweetnes of the same [o]. For by these things a true louer of godlines is not knowen, neither doth the profiting, and perfection of a man consist in these things. [m] 1. Cor. 4, verse, 8, &c. [n] 1. Thess. 5, verse, 2. 3. [o] Mar 14, 17 18 19 20

Wherein then? Namelie in submitting thy selfe wholie to the wil of God; and in seeking thy selfe in nothing [p], be it little or much, neither now, nor hereafter, but alwaies both in wealth and wo keeping one manner countenance with thankesgiuing [q] waieng euerie thing in equal balance. [p] Rom. 12, verse, 16. [q] Phil. 4, 11, 12

Finalie, if thou show thy selfe so

valiant, and constant in faith, that when inward consolation is withdrawen, thou canst addresse thy selfe
q Rom. 5, 3. to suffer great things q, and yet for
4 al that refraine from praising thy selfe
5 vainelie for thine holines, & zeale r,
r Iames. 1, 3. doubtles thou shalt find the right,
s Luk. 18, 11. and readie waie vnto peace, yea and
12 Rom. 11, 18. one daie behold my countenance a-
20 gaine t with mirth, and ioie u.
t Psal. 42, 2. And if thou once come vnto such a
u Psa. 91, 14. passe, that thou canst fullie and per-
15 fectlie contemne thy selfe x, know of
16 a truth, that thou shalt enioie as
x Phil. 4, 11. much peace and quietnes, as possiblie
12 maie come vnto a mortal man.
13 Coloss. 3, 5.

Chap. 31.

In praise of a quiet, and free mind; with an humble petition for the atteining of the same.

SERVANT.

DOubtles, it is the part of a perfect man, Lord, neuer to loase the minde from the studie of heauenlie things; but to passe ouer the manifold cares of this world euen without care, not like a sluggard, but through the

the excellencie of a free mind, cleauing to no worldlie thing with an immoderate desire [a].

[a] Phil. 3, 8. Colos. 3, 1. 2.

O most gratious, & merciful God, keepe me, I beseech thee, from the cares of this world [b], that I be neuer too much entangled by reason of the manifold things, which this bodie needeth; nor taken with the vaine delight of that which hurts the soule; nor finallie broken, and ouerthrowen with sorowes. [b] 1. Iohn 2, 15. [b] Mat. 6, 25 26, &c. 1. Cor, 7, 31.

I saie not from those things, which the vaine world doth greedilie hunt after [c]; but from those miseries, which suppresse the mind of thy seruant by a common, and penal curse of mortalitie, and so withdraw me, that I cannot enter, when I would, into the freedome of the spirit [d]. [c] 1. Iohn. 2, verse, 16. [d] Ro. 7, 16. 17.

O my God, which art sweetnes vnspeakeable, make al fleshlie ioie, which withdraweth mee from the loue of eternal things, and entiseth with the beholding of, I cannot tel what present, and pleasant goodnes, make this ioie to be grieuous, and odious vnto me [e]. [e] Gal. 6, 14. Philip. 3, 7.

Let not flesh & bloud, ô my God, let not flesh and bloud ouercome me [f]; let not the world, and the vaine [f] 1, Ioh. 2, 15 16.

glorie

glorie thereof deceaue me [g]; let not
[g] Io. 12,43.
[h] 2. Pet, 5,8.
[i] 1. Pet. 5,9.
[k] Eph. 3,16. 17.
[l] Ro. 12,12. Matth 24, verse. 13. Reuel. 2,7.
[m] 2. Cor. 1, verse. 21.
[n] Iam. 4,4.
[o] 1 Co. 7,32 33. 34.
[p] Mat. 6,25.
[q] Rom 8.8. Galat. 5,16. 17.

satan by his subtiltie supplant me [h].
Giue me strength to resist [i]; patience to endure [k]; constancie to perseuere vnto the end [l].
Grant me for the comforts of this world the most comfortable ointment [m] of thine holie spirit; and for the lust of the flesh, powre on me the loue of thy name [n]. The verie meat, and drinke, and apparel, with other things necessarie for the nurishment of the bodie, are euen burdensome to a feruent spirit [o]. Giue grace that I maie vse these things moderatlie, and neuer be snarled with an ouer great desire of them [p].
Al things are not to be reiected, for then nature would decaie: againe to couet superfluous, and euerie plesant thing, thy sacred commandements doo forbid; for so the flesh would insult ouer the spirit [q]. Wherfore betweene these things let thine hand direct me, and teach me to doo nothing out of measure,
Amen.

That

Chap. 32.
That selfe-loue is the cause of perdition.

LORD.

MY sonne, thou must buie the whole, with the whole, and keepe backe nothing of thy selfe [a]. For know this, selfe-loue dooth more hurt thee [b], than anie thing besides: and according to thy loue, euerie thing dooth more or lesse cleaue vnto thee. So that if thy loue be pure [c], simple, and godlie, thou shalt be quite from the bondage of things.

Couet not that, which thou maist not haue [d]: and haue not that which may hinder thee, and depriue thee of the libertie of mind [e].

It is maruelous, that thou dooest not wholie commit thy selfe to me with al that thou hast, or canst desire. Why dooest thou vainelie consume thy self with sorow? Why dooest thou wearie thy selfe with superfluous cares [f]? Shew thy selfe obedient to my wil, and I wil see that none hurt come to thee [g]. But if, to attaine profit,

[a] Mat. 19, 21 27 29. Luke. 9. 23. 24.
[b] Mat. 7, 3. 4 5. Mat. 19, 22.
[c] Ioh. 2, 17.
[d] Exod, 20. verse, 17. Rom. 7, 7.
[e] Gal. 5, 16. 17.
[f] Psal. 42, 5. 11. Psal. 43, 5.
[g] Matth. 6. vers, 33.

profit, and to enioie thy desire, thou applie thy selfe to seeke things, and mind to change thy soile, looke neuer to be at quiet, or free from care. For in euerie thing thou shalt wish some thing, and in no place looke for perfect peace.

Therfore euerie thing dooth good, but not euerie thing which we haue gotten, and mightilie heaped together; but contemned, and cut fro the mind by the roots [h]: which I would not should be vnderstood of monie, and riches onlie, but also of the desire of honor, and vaine-glorie, al which doo perish with the world [i].

[h] Phil. 3, 7. 8.
[i] 1. Iohn. 2. verse, 17. 2. Cor. 7, 31.

The place also doth smalie defend, if zeale of the spirit be lacking [k]: neither can that outward peace long continue [l], if it be not grounded vpon a staied mind, that is, vnles thou depend vpon mee, though thou change thy soile, thou shalt not better thy selfe. For when occasion dooth arise, and is receaued, thou shalt find not onelie those things which thou didst shun, but a great deale more.

[k] Gal. 5, 22.
[l] Iohn. 14. verse. 27.

Chap.

Chap. 33.

A praier to obteine the puritie of mind, of heauenlie wisedome.

SERVANT.

STrengthen mee, Ô God, by the grace of thy holie spirit [a]: confirme the inner man, that thy mind maie vtterlie be void of al vaine cares [b] and griefe, & I neuer drawen awaie with the desire of anie thing, be it vile, or pretious, but maie count both my selfe [c], and al other things, euen corruptible [d]. For asmuch as nothing vnder the sunne continueth euer [e], but they are al vaine, & vexations of the spirit [f]. He who thus thinketh, is most singularlie wise.

O Lord, giue me heauenlie wisedome [g], which maie teach mee to seeke [h], and find thee aboue al, to sauor of thee [i], and to loue thee [k], aboue al: and to take other things as they are in themselues, according to the order of wisedome [l]. Giue mee grace both wiselie to auoid flatterers [m]; and patientlie to beare my foes [n]. For, neither to be moued with euerie

[a] Eph. 3, 16.
[b] 2. Cor. 7, verse, 32.
[c] Luk. 2, 23.
[d] Phil. 3, 8.
[e] Eccle. 1, 3. 4.
[f] 1. Iohn. 2, 17.
[g] Eccles. 2, verse. 11, &c.
[h] Eccl. 2, 26. Wisd. 9, 4. Iames. 1, 5.
[i] Mat. 6, 33.
[k] Psal. 34, 8.
[l] Matth. 22, verse, 37. Mar. 12, 29. 30 Luk. 10, 27.
[m] 1. Co. 7, 29. 30 31 Pro. 2, 16. Prou. 5, 3. 4. Prou. 29, 5.
[n] 1. Pe. 2, 21 23 1. Pet. 3, 8. 9. Prou. 16, 32

o Prou. 14, verſe, 29. p Eccl. 7, 28 Prouerb. 6, verſ. 20, &c. 24

euerie blaſt of words o, nor to liſten to the flattering Marmaid p, is doubles a great part of wiſedome, and the readie waie to go forward ſalfelie in our iournie begoone.

Chap. 34.

Againſt il toongs.

LORD.

MY ſon, take it not greeuouſlie, though ſome conceiue, and ſpeake amiſſe of thee a; but thinke woorſe of thy ſelfe than they doo, and beleeue that none is more weake than thy ſelfe b.

a Matt. 5, 11

b Luke. 18, verſe, 13.

If thou treade the ſecret path of virtue, thou wilt not greatlie waie flieng words c.

c Pſa. 56, 11.

It is no ſmal wiſedome in aduerſitie to be ſilent d, to turne vnto me, and not to be diſturbed whatſoeuer men doo thinke. Thy peace muſt not depend vpon the ſpeech of men: for thou art one manner of man ſtil, ſpeake they il, or ſpeake they wel of thee: but in me, in me, I ſaie, true glorie, and true peace dooth conſiſt e, the which he ſhal mightilie enioie, who neither deſireth to pleaſe men, nor feareth their diſpleaſure f.

d Pſ. 112, 7. Eſai. 30, 15. Luk. 21, 19.

e Ioh. 16, 33.

f Matt. 10, verſe, 28.

Of

Of vntemperate loue, and vaine feare, al vnquietnes of mind, and distracting of the senses doo arise [g]. [g] Matth. 19 verse, 21. 22

Chap. 35.

How we ought to cal vpon God, and to praise him in aduersitie.

SERVANT.

PRaised be thy name ô Lord, for euermore, whose wil it is, that I should bee tried with this affliction [a]: which of my selfe I cannot escape, but am to flie vnto thee, requiring thine assistance [b], and to turne it to the best. [a] Iam. 1, 2. [b] Psal. 71, 2 3.

O Lord, now am I in troble, and my mind is greeuously vexed thorough my present miserie.

And therfore, ô most deere father, what shal I saie? I am entrapped on euerie side: deliuer me from this houre, wherinto I doubtles came, that thou therby mightest purchase great praise both for bringing me so downe, and deliuering me againe [c]. [c] Ps. 22, 23. 24

O Lord, I beseech thee deliuer me from this euil, me poore and needie soule [d], knowing not whither to turne my selfe without thee. [d] Ps. 40, 17.

In

In like sort, ô Lord, giue me pati-
[c] Heb. 12,1. ence now [c], helpe me, ô my God, so
Heb. 10, 36. wil I not feare, be I neuer so greeuou-
[f] Psal. 56,11. slie afflicted [f].
Acts. 5,41. And now in these my troubles, what
shal I saie? Euen thy wil be doone,
[g] Mat. 6, 10. Lord [g]: I haue deserued this afflicti-
[h] Psal. 69,5. on, and punishment [h], and therefore
must of necessitie beare it (God grant
that patientlie I maie doo so) til after
those stormes faire weather comes a-
gaine.

I know right wel, thou canst by thy
almightines either altogether re-
moue awaie this tentation, or miti-
gate the rage thereof, that I faint not
vtterlie, as often heretofore thou hast
[i] Psal. 77,1. doone [i], of thy great mercie towards
2 me, ô my God. And the more troubles
3 suppresse me, the more sweetlie shal I
6, &c. be refreshed with the helpe of thine
almightie right hand.

Chap. 36.

Of calling for Gods assistance, and hope to recouer his fauor againe.

LORD.

MY sonne, I am that Lord
[a] Nahum. 1, verse, 7. euen the strengthener of
men in the daie of troble [a],
vnto whom thou must make recourse

as

as often as it goes not wel with thee.

But thou feeleſt not my heauenlie comfort, becauſe thou turneſt not thy ſelfe with ſpeed vnto praier [b].

For, before thou makeſt anie carneſt praier vnto me, thou ſeekeſt much comfort elſe-where, and takeſt pleaſure in outward things; which doo thee final good, vntil thou perſuade thy ſelfe in deede, that I it is who deliuer ſuch out of troble as put their confidence in mee [c], and that without me no helpe is availeable [d], no counſel profitable [e], no phyſicke durable [f].

But now, hauing taken courage vnto thee after ſtormes, waxe thou ſtrong againe in the light of my mercie. For I am readie, ſaith the Lord [g], not onelie to reſtore al things to their integritie, but alſo mightilie to renew them [h].

Is there any thing too hard for me [i]? Or am I like to them which keepe not promiſe [k]? Where is thy faith? Stand conſtantlie, and perſeuere [l]: ſhow thy ſelfe a patient and valiant man, and doubt thou not but in due time thou ſhalt find comfort [m].

Waite [n], waite I ſaie for me, and I wil come and heale thee. It is tentation

[b] Pſ. 50, 15. Pſalm. 86, 1. 2, &c.
[c] Pſa. 33, 18. Pſal. 27, 14. Pſal. 31, 24.
[d] Pſa. 33, 16 17 18.
[e] Iob. 5, 13. Pſal. 2, 2. 4.
[f] Luk. 8, 43.
[g] Reu. 22, 7.
[h] Reu. 21, 1, 2. Pet. 3, 13.
[i] Iob. 9, 4. 5. 6, &c.
[k] 1. King. 8, verſe, 23. Tit. 1, 1, 2.
[l] Mat. 24, 13
[m] Pſ. 27, 14. 1. Cor. 16. verſe, 13.
[n] Pſ. 37, 3. 7. 34.

tion that trobles thee, and vaine feare which terrifies. What good doth care of future chances, but euen bring so-
o Mat. 6, 25. rowe vpon sorowe o? The daie hath
26, &c. enough with his owne griefe p. A-
Prouer. 10. verse, 22. vaine thing it is, and to no purpose, either to be sad, or to reioise for
p Mat. 6, 34. things to come, which perhaps wil neuer come to passe.

But man with such imaginations maie be deceaued, albeit so easilie to be caried awaie with the tentation of the enimie, is an argument of a
q Matt. 14. verse, 31. faint hart, and litle faith q. He waieth not whether he illude, and deceaue a
Mat. 16, 8. man with true things, or with false;
r Matt. 4, 8. 9. whether with the loue of present r, or
Luke. 4, 5. feare of things to come.
6. Wherefore neither be thou trou-
7. bled in mind, nor feare; trust onelie in me, and repose confidence in my
s Psal. 27, 1. mercie s.
Psal. 28, 7. Manie times thou thinkest I am
Psal. 34, 22. far off, when in deed I am at hand t:
Psa. 115. 11. and when thou supposest that al is
t Ps. 119, 151. 155. gone, manie-times thy gaine comes
1 Co. 10, 13. rolling in u. So that al is not lost,
u Iam. 1. 12. though thou susteine aduersitie.

According to the sense of present miseries, thou must not iudge; neither when anie mischance happeneth,

neth, be so moued and dismaied as though no hope of escape were left at al [x].

Thinke not thou art vtterlie cast off, though for a time either I send affliction, or denie thy desired comfort; for thereby thou must enter into the kingdome of heauen [y]. And assuredlie it is better both for thee, and al the rest of my seruants, to be stirred vp with aduersitie [z], than to enioy al things at your harts desire.

For I am so priuie to the secret cogitations of the hart, that I know it is greatlie for thine euerlasting welfare, to be sometime left to thy selfe in troubles, lest perchance being puffed vp with prosperitie, thou thinke thy selfe to be that which thou art not [a].

I can take awaie that I gaue [b], and giue it againe, when I thinke it good. If I gaue it, it was mine [c]: if I tooke away, I tooke not thine, forasmuch as euerie good giuing, & euerie perfect gift is from me [d].

Wherefore, when I send thee miserie, and aduersitie, neither doo thou fret [e], nor faint [f]: for I, euen I the same can speedilie succor thee, and turne thy sorowe into ioy againe.

[x] 1. Cor. 10, verse, 13.

[y] Acts. 14, 22.

[z] Psal. 119: verse, 67. 71. Luke. 9, 13. 1. Pet. 1, 6. 7.

[a] De. 32, 15.

[b] Mat. 25, 14 15, &c. 28.

[c] 1. Cor. 4, 7.

[d] Iam. 1, 17.

[e] 1. Pet. 4, 12.

[f] Heb. 12, 3. Heb. 10, 35: 36.

[g] Deut. 32. verse, 39. 1. Sam. 2, 6.

But

But in that I deale so with thee, I am righteous [h], and much to be commended. And if thou beest wise, and waiest this my doing vprightlie, thou wilt neuer so heauilie mourne for thine aduersitie, but rather be glad [i], and thanke me therefore [k]: yea thou wilt confesse thy selfe, that herein especialie thou shouldest reioise, in that in punishing I do not spare thee [l].

As the Father hath loued me, so haue I loued you, said I to my disciples [m], whome I sent not vnto transitorie pleasures [n], but vnto great combats [o]; not vnto honor [p], but vnto infamie [q]; not vnto idlenes [r], but vnto painfulnes [s]; not vnto rest [t], but to bring foorth much fruit with patience. My sonne, forget not these my words.

[h] Psal. 119, verse, 75. Dan. 9, 14.
[i] 1. Thes. 1, 6. Iames. 1, 2.
[k] Eph. 5, 20.
[l] Iob. 6, 7. 10.
[m] Ioh. 15, 9.
[n] Ioh. 16, 20
[o] Mat. 10, 16 17 18.
[p] Luke. 22, verse, 25.
[q] Mat. 5, 11.
[r] 1 Pet. 3, 13. 14.
[s] Mat. 10, 7. 8, &c.
[t] Mat. 9, 37. 38.
[u] Luk. 10, 2.

Chap. 37.

That to find God our creator, we should forsake all things

SERVANT.

O My Lord, as yet I stand greatlie in neede of thy fauor, that I may come to that passe, that neither man, nor anie other

other creature [a] maie let me. For as long as anie thing deteins me backe, I cannot freelie take my flight to thee [b].

He that said [c], Oh that I had wings like a doue, that I might flie awaie and rest! would freelie haue flied.

What is more quiet than the simple eie [d]? or what more at libertie, than he who desireth nothing in the world [e]?

So that man must ouerpasse al creatures, and bring himselfe vnto that forwardnes, that rauished beside himselfe, he confesse that thou the creator of al things art nothing like vnto thy creatures [f].

Vnles man be free from the loue of euerie creature [g], he cannot quietlie applie himselfe vnto heauenlie things.

For therefore few there be which addict themselues to the studie of celestial things, because few can withdrawe themselues wholie from the loue of this world [h].

But to doo so, we haue need of the special fauor of God [i], which maie lift vp the mind, and rauish it aboue it selfe.

[a] Ro. 8, 35: 36, &c.
[b] Luk. 9, 23. 24 25
[c] Psal. 55, 6.
[d] Mat. 6, 22
[e] Luk. 9, 23.
[f] Esai. 44, 6. 7 8 Esaie. 55, 8. 9 Reuel. 5, 2. 3 5
[g] Luk. 5, 11. Luk. 14, 26. 27
[h] Matt. 22, verse, 5. Luk. 14, 18.
[i] Ioh. 6, 44. 65

And

And vnles man be so lifted vp in spirit, and, being deliuered from al worldlie things, conioined to God, whatsoeuer he either knoweth, or possesseth is to verie smal purpose [k].

[k] 1. Cor. 13, 1, 2, 3.

A long while shal he be a nouice, and grouel on the ground, which maketh account of anie thing, besides that one eternal, and infinite good thing [l]. Whatsoeuer is not God, is nothing, and to be esteemed for nothing [m].

[l] Matth. 13, verse, 44, 45. [m] Ro. 8, 33, 54, &c. Philip. 3, 8.

Doubtles great difference is there betweene the wisedome of a man inspired from aboue [n], and the knowledge of worldlie wise men [o]: and much more excellent is that doctrine which floweth from heauen [p], and the celestial fountaine, than that is painfullie fetcht frō the braines of man [q].

[n] Gal. 1, 11, 12. [o] 1. Cor. 1, verse, 18, 19, &c. [p] 2. Tim. 3, verse, 16, 17 [q] Mat. 15, 9

Manie there be which studie heauenlie things; but which doo those things that belong thereunto [r], not manie.

[r] 1. Cor. 1, 20. [s] Mat. 7, 22. Rom. 2, 21, 22, &c. Iames. 1, 22, 23, &c.

Another great let is, for that men stand vpon signes, & sensible things [s], and bestow smal diligence in the mortifieng of themselues [t].

[t] Galat. 4, 9, 10 Galat. 5, 1. Colos. 2, 20 [u] Colos. 3, 5 Galat. 6, 14.

I marucl what the matter is, or with what spirit we are led, or what commeth into our minds, which are called

called ſpiritual, that with ſuch care and ſtudie we ſeeke after vile and vaniſhing things [u], and ſo ſeldome cal our wits together to thinke vpon the matters of ſaluation [x]! Yea, after a little conſideration we by and by burſt out againe, and waie not our deeds anie more in the balance [y].

Where our affections be [z], wee marke not: and that al which we haue is vnpure [a], we lament not.

For euerie man hath corrupted his waies [b], which was the cauſe of ſo great a floud in the old world [c].

So that the affection within being vnpure, needs muſt the actions proceeding from the affections, which ſhowe the want of ſtrength, be vnpure [d]. For of a pure mind the fruite of a good life doth proceed [e].

Inquirie is made, how much a man dooth: but how zelouſlie it was doone, no conſideration is had.

Whether he be rich, or ſtrong, or faire, or ſtout; whether he can write wel, or ſing wel, or plough wel, we enquire: but how poore in ſpirit he is [f], how patient and meeke [g], how religious and ſpiritual, manie wil not tel.

Nature beholdeth the outward

[u] Mat. 6, 19
Ezech. 34, 2
1. Pet. 5, 2.
[x] Colo. 3, 2.
[y] Reu. 3, 17.
18
[z] Mat. 6, 21.
[a] Eſai. 64, 6.
[b] Rom 3, 10
11
12
Pſalm. 14, 1.
3.
[c] Matt. 24,
verſe, 37.
38
39
Luk. 17, 26.
27
[d] Mat. 6, 22
23
Mat. 12, 33.
35
[e] Luk. 6, 45.
[f] Matt. 5, 3.
[g] Matth. 11,
verſe, 29.

h Ioh. 7, 24. Iohn. 8, 15. i Iames. 2, 5 Iohn. 8, 16, k Iam. 2, 6. l Psa. 116, 7.

parts of man [h]; Grace respecteth the inward [i]: that commonlie is deceiued [k], this hath hir trust in God [l], that she maie not erre.

Chap. 38.

That we must denie our selues, and renounce vtterlie al carnal *desires.*

LORD.

a Luk. 9, 23. b 1. Cor. 6, 9. 1. Tim. 6, 8. c Esai. 5, 21. d Iam. 1, 13. 1. Pet. 2, 11. e 1. Tim. 1, 4. f 1. Pet. 4, 15 g Luke. 16. verse, 25. h Ps. 2, 1, &c. i Acts. 5, 38 k Rom. 6, 12 l Luk. 9, 23. m Ma. 19, 27 n Mat 8, 34 o Mat. 10, 39

MY sonne, thou canst not come vnto perfect freedome, vnles thou vtterlie denie thy self [a]. As manie as are couetous [b]; as manie as loue themselues [c]; as manie as lust [d]; as are curious [e]; busie-bodies [f]; desirous alwaies of pleasure [g], not of Iesus Christ; attempting that which shal not abide [h], (for whatsoeuer is not of God, wil come to naught [i],) are captiues and in bondage vnto Satan [k].

Take this for al. Forsake al [l], and find al [m]. Forsake thy desire [n], and find rest [o]. Meditate hereof continualie, and when thou hast fulfilled al, thou shalt vnderstand.

SERVANT. O my Lord, this cannot

not be doone in a daie, neither is it a plaie for children: but therein briefflie the whole perfection of a godlie man, is comprehended.

LORD. Sonne, change not thy mind for al that, neither be thou dismaied at the naming of perfection: but so much the more stir vp thy selfe vnto higher things [p], and at the least in desire sigh after them.

Oh that thou wert come vnto that passe, that thou couldest not loue thy selfe, nor disobeie me [q]; then would I like thee wel, then shouldest thou leade thy life in ioy, and quietnes [r]!

Thou hast as yet manie things to be forsaken, the which vnles thou altogether yeeld vp to me, looke not to attaine the end of thy desire.

I counsel thee to buie of me gold tried by the fire [s], that thou maist be made rich, I meane celestial wisedome, which treadeth al abiect and vile things vnder feet.

Cast awaie the wisedome of this world [t], that is, cesse to please, and flatter thy selfe after the facion of the world [u].

I tel you the most vile things must be bought with pretious things [x], and such as are of greatest accompt

[p] Phil. 3, 13, 14, 15.
[q] Rom. 12, 1, 2.
[r] Leu. 26, 3, 4, &c.
Deut. 28, 1, 2, &c.
[s] Reu. 3, 18.
[t] 1. Cor. 1, 26
[u] 1. Iohn. 2, 15, 16.
[x] Matt. 13. verse, 44, 45, 49.

among men. For the true wisedome of God, which dooth not arrogate much to it selfe, y nor desireth to be greatlie accounted of in this world z, which manie commend in words a, but dissent there-from in deeds b, seemeth but a vile c, and base thing, and therefore is not thought vpon wel nigh: and yet for al that it is the pretious treasure d, and the pearle hidden fro manie.

y 1. Cor. 13, verse, 14.
z Mat. 11, 29
a Mat. 7, 22, 23.
b Mat. 23, 3.
c 1. Cor. 1, 10 verse, 21.
d Matt. 13, verse, 44. 45 46.

Chap. 39.

The mutabilitie of mans hart; and of thinking vpon God, in and afore al things.

LORD.

MY sonne, beleeue not the affection which moueth thee at this time, for speedilie it wil change.

For so long as thou liuest, thou shalt be subiect to mutabilitie, euen perforce a; and be now merie, now sad; now quiet, now trobled; now zelous, now cold; now earnest, now rechles; now graue, and by and by light of behauior.

a Psa. 144, 4.

Notwithstanding, the wise man rightlie

rightlie instructed in the spirit, standing fast vpon these mutable things, not regarding what he feeleth in himselfe, or on what side the wind of instabilitie dooth blowe, but how he maie bring his purpose to a right and blessed end [b].

[b] Psal. 16,8.

For so it falleth out, that one, and the same man, maie abide vnmooued [c], among so manifold euents, if the single eie of his mind be directed continualie vpon me.

[c] Ps. 112,6. 7. 8.

And the more pure the eie of his mind is [d], the more constantlie dooth he abide in the midst of stormes [e]. But manie haue this sight of theirs troubled, so that easilie they looke vpon euerie pleasure obiected; and hardlie can one be found without al blemish of selfe-loue [f].

[d] Mat. 6,22. 23.
[e] Act. 5, 41.
[f] 1. Cor. 13,4 2. Cor. 12,14 15.

So came the Iewes vnto Martha, and Marie being at Bethania, not for Iesus sake onlie, but that they might see Lazarus [g].

[g] Ioh. 12,9.

Therefore the eie of the mind must be purged [h], that it maie be simple, and right, and cast vpon me altogether, notwithstanding the manifold diuersitie of things which come betweene.

[h] Mat. 6,22. 23.

Chap. 40.

That it is a pleasure aboue al pleasures, to loue God aboue al, and in al things.

SERVANT.

BEhold, my God, & al things [a]. What wil I more? what more happie thing can I wish for?

a 1. Cor. 15, verse. 28.

O sauorie, and sweete word; but to him which loueth the word, not the world, nor the things in the world [b]!

b Ioh. 2, 15 16 17.

My God, and al things. To him that vnderstandeth I haue said sufficient; and to repeat the same oftentimes is a delight to him that loueth [c].

c Rom. 8, 31 32, &c.

For, if thou be present [d], al things bring ioy; if thou be absent, what can make merie?

d Ps. 104, 29 30.

Thou makest the mind quiet; and thou bringest much peace, and the ioy of hart [e].

e Psal. 16, 8. 9.

Through thee we thinke wel of al things [f]; and through thee [g] in al things [h] wee praise thee. Without thee nothing can like vs long; and that

f Rom 8, 35 36, &c. Philip. 1, 21 Phi. 4, 11, &c
g Phil. 2, 13
h Eph. 5, 20.

that euerie thing maie be grateful & good, thou must blesse it with thy fauor, and season it with the sauce of thy wisedome.

What is not sauorie to him, to whome thou art sauorie [i]? Againe what can please him, to whome thou art not pleasant?

But the wise of this world [k], and such as sauor of the flesh [l] lacke thine heauenlie wisedome: for in the flesh is death [m], and much vanitie in the world [n].

But they are wise in deed, who followe thee in contemning the world, and in mortifieng the flesh: because they are translated from vanitie vnto veritie, and from the flesh to the spirit [o]. These relish God: and these refer al things created vnto the laud and praise of the Creator [p].

But ods there is, and great ods too betweene the sauor of the Creator [q], and of the creature [r]; of eternitie, and of time; of light vncreate, and of light inlightened.

O light euerlasting [s], which passest al lights that are made, shine thou vpon me; and pierce, purge, comfort, and lighten with thy brightnes euen al the inward parts of my

[i] Psal. 34, 8.
[k] Rom 1, 22
[l] 1. Cor. 1, 19. 20, &c.
[m] Rom. 8, 5.
[n] Rom. 8, 6.
[o] 1. Corin. 1, verse, 20.
[o] Rom. 8, 5.
[p] Psa. 69, 34 Psal. 149, 1. 2, &c.
[q] Rom. 8, 5. 6
[r] 1 Ioh. 2, 15. 16 17
[s] Iohn. 1, 4. 9

soule: reuiue my spirit with al the powers thereof, that I maie cleaue vnto thee with a song of exceeding ioy.

Oh, when wil that blessed houre come, alwaies to be wished, wherein thou wilt so fil me with thy presence, that thou wilt be al in al to me! [t] vntil when, my ioy doubtles wil not be perfect [u].

As yet the old man [x] to my great griefe [y], not yet wholie crucified [z], nor yet dead [a], is within me. As yet the flesh lusteth against the spirit [b], it fighteth within me [c], and disquiets the kingdome of the soule.

But thou, who rulest the raging of the sea [d], and stillest the waues thereof when they doo arise, scatter the people that delight in warre [e], bring them downe by thy mightie power. Extend thy mightines, and make thy right hand to be knowen.

For in thee, ô Lord, is mine whole trust [f], mine onelie refuge is in thee [g].

[t] 1. Cor. 15, verse, 28.
[u] Ioh. 16, 22
[x] Rom. 6, 6.
[y] Phil. 1, 23.
[z] Gal 6, 14.
[a] Colos. 3, 5
[b] Gal. 5, 17.
[c] Iames. 4, 1
[d] Psal. 89, 9 Matt. 8, 26. Luke. 8, 24.
[e] Psa. 68, 30
[f] Psal. 31, 1.
[g] Psa. 56, 11.

That

Chap.41.

That this life is neuer free from tentations.

LORD.

Looke not in this world to bee without trobles my sonne [a], but while thou liuest, thou shalt stand in need of spiritual armor [b]. Thou liuest among enimies, on the right hand, and on the left thou art assaulted [c]. And therefore vnles thou take the shield of faith [d], and the swoord of the spirit [f], which is the word of God, thou canst not long be without some grieuous wound.

Furthermore, vnles thou fasten thy mind vpon me with a pure affection, to suffer al things for my sake [f], thou canst neither susteine the heate of persecution, nor obteine ỹ crowne of eternal life [g]. Wherefore thou must ouerpasse al things like a man [h], and showe a courage howsoeuer things fal out. For to him which ouercommeth is Manna giuen [i]: but for him who sleepeth, is miserie prepared [k].

Now if thou seeke rest in this life [l], how

[a] Iob 7, 1.
[b] 2. Cor. 10, verse, 4 5 Ephes. 6,10. 11,&c.
[c] 2.Cor.6,7 Mat 10, 16.
[d] Eph. 6,16.
[e] Eph. 6,17.
[f] 2. Cor. 6,4 5,&c. Ephes.6,10. Iames. 1,2. 3
[g] 2.Tim.4,7 8 Reuel. 2 7. Reuel.7, 13. 14 15,&c.
[h] Psa. 31,24. 1.Cor.16,13.
[i] Reu. 2,17.
[k] Matth. 25, verse, 10. 11 12 30
[l] Iob.16,53

[m] Heb. 4, 11 how wilt thou enter into eternal
[n] He. 10, 36. reſt [m]?
[o] Ioh. 14, 27 Ioh. 16, 33. Then prepare thy ſelfe, not to
[p] 1. Theſſ. 5, verſe, 25. peace, but vnto patience [n]; and ſeeke
2. Theſ. 3, 16 for quietnes not on earth, but in hea-
Philip. 4, 7. uen [o], not among men, or in the
world, but in God alone [p].

[q] Ro. 8, 35. 36, &c. Thou oughteſt to endure al things
1. Cor. 13, 7. for Gods ſake [q], euen labors, griefe,
[r] 2. Cor. 6, 4. tentations, afflictions, troubles, need,
5, &c. ſicknes, iniuries, euil reports, repre-
Phil. 4, 11. henſions, oppreſſion, infamie, correc-
12, &c. tion, contempt [r].

[ſ] 2. Tim 2, 3 5 For theſe things inuite, as it were,
[t] 2. Tim. 4, 7 8 vnto virtue; theſe trie the yoong ſol-
1. Pet. 5, 4. dier of Ieſus Chriſt [ſ]; theſe bring to
the crowne of bliſſe [t]. To ſuch a man
[u] Mat. 5, 10. 11 I wil giue for his ſmal paines an eter-
[x] Acts. 5, 4. nal reward; and for temporal ſhame,
Hebr. 11, 8. glorie without end [u].
17
[y] 2. Cor. 6, 4 5 Thinkeſt thou alwaies to haue
Heb. 11, 32. proſperitie at thine owne deſire? Looke not for it. Mine old ſaints and
33, &c. ſeruants could neuer haue it: but
[z] Mat. 14. 10 they were faine to ſuffer much trou-
Acts. 7, 59. 60 ble [x], manifold tentations [y], mi-
Heb. 11, 37. ſerable ends [z], which they endured pa-
[a] Reu. 7, 13. tientlie [a], truſting rather vpon God,
[b] Pſ. 56, 11. than vpon man [b], and counting the
[c] Ro. 8, 18. afflictions of this preſent time, not worthie ỹ glorie which was to come [c].

Now

Now wouldest thou haue that out of hand, which so manie with teares, and long troubles could hardlie attaine? Hope therefore in the Lord [d], be strong & giue not ouer disloialie, but valiantlie imploie both thy bodie and life for the glorie of God [e]. I wil in the end most bountifullie reward thee [f], and in thy trobles assist thee [g].

[d] Psa. 27,14. Psal. 31, 24. 1. Cor. 16,13
[e] Rom. 8,35 36, &c.
[f] Reue. 2.7. Matt. 5, 12.
[g] Isa. 50,15. Psalm. 91,1 2, &c.

Chap. 42.

Against the vaine iudgement of men.

LORD.

CAst thy burden cõstantlie vpon the Lord [a], my sonne, and feare not the iudgement of man [b], so long as thy conscience doth not cõdemne thee [c].

It is expedient, and a blessed thing to suffer on such wise [d]; neither is it hard for an humble mind [e], and man that trusteth in the Lord, so to doo [f].

Manie men saie manie things, and therefore litle regard should be giuen to them: and to please al, it is impossible [g].

And although Paule endeuored to

[a] Psa. 55,21
[b] 1. Cor. 4,3. 4 5.
[c] 2. Co. 1,12.
[d] Mat. 5, 10.
[e] Mat. 11, 29 30.
[f] 2. Cor. 6,4 5, &c. Philip. 2, 13
[g] Matth. 6, 24.

to pleaſe al men [h], and made himſelfe al things to al men [i]: yet paſſed he litle to be iudged of man [k].

He did as much as laie in him to profit, and ſalue others [l]: but for al that, he could not ſtaie the ſlanderous toongs of the wicked [m], and therfore committed he his whole cauſe vnto the Lord [n], who knew al, and againſt the ſlanderous and backbiting ſpeeches of the vngodlie he defended himſelfe with patience, and long-ſuffering [o].

Notwithſtanding ſometime he anſwered againe [p], leaſt the weakelings through his ſilence ſhould be offended.

Why then feareſt thou the ſentence of a mortal man, who being aliue to daie, maie be dead to morowe [q]?

Feare God, and thou wilt not feare man [r].

What hurt doo anie mens words, and iniuries to thee? Naie, himſelfe he hurteth rather; and ſhal not eſcape the iudgement of God, whoſoeuer he be [s].

Haue thou GOD alwaie before thine eies, & contend not with quareling words. And though now thou be

[h] 1.Cor. 4, verſe, 12. 13, &c.
[i] 1.Cor. 9, verſe, 22.
[k] 1.Cor. 4, 3.
[l] 1.Cor. 9, verſ, 22.
[m] 1.Co. 4, 12 verſe, 13.
[n] 1.Cor, 4, 5.
[o] Coloſſ. 1. verſe, 24. 1.Cor. 4, 12. 1.Pet. 2, 20. 21, &c.
[p] Acts. 25, verſe, 10. 11.
Acts. 26, 2. 3 4, &c.
[q] 1.Cor. 9, 1. 2, &c.
Philip 1, 12. 13 14.
[q] Sirach. 10, verſe, 11.
[r] Pſal. 27, 1. Pſal. 56, 4.
[s] Rom. 14, verſe. 10. 2.Cor. 5, 10.

be without cauſe defamed [t], take it not grieuouſlie, neither by impatiencie diminiſh thy reward [u], but rather caſt the eies of thy mind vpon me in heauen, who both can deliuer thee from al infamie, and iniurie of men [x], and wil reward euerie one according to his works [y].

[t] 1 Pet. 2. 19 20
[u] Mat. 5, 12.
[x] Pſa. 50, 15
[y] Rom. 2, 6. Reu. 22, 12.

Chap. 43.

That we muſt wholie reſigne ouer our ſelues vnto God, if we mind to attaine vnto the freedome of mind.

LORD.

MY ſonne, if thou forſake thy ſelfe [a], thou ſhalt find me.

See thou chalenge nothing to thy ſelfe, nor haue nothing proper, and alwaies thou wilt gaine [b]. For as ſoone as thou yeeldeſt vp thy ſelfe wholie without reuocation, thou ſhalt be endued with moſt excellent rewards [c].

[a] Luk. 9, 23.
[b] Matth. 19. verſe, 29.
[c] Luke, 18, verſe, 29. 30. Mar, 10, 28. 29 30.

SERVANT. Lord, how oft ſhal I yeeld vp, and wherein ſhal I forſake my ſelfe?

LORD. Alwaies, & euerie houre; both in ſmal, and great matters. I except

cept nothing: my desire is to haue
[d] Matt. 13, verse. 44. thee renounce al things [d]. For how canst thou be mine, and I thine, vnles
45 both inwardlie, and outwardlie thou
46. haue left, and lost thine owne wil [e]?
[e] Matt. 26, verse. 39. 42. Luke. 22, 42 Iohn. 4, 34. Matth. 6, 10. And thus the sooner thou doest, the better thou shalt speede: and the more throughlie and sincerelie, the more thou shalt please me, and profit thy selfe [f].
[f] Matth. 24, verse, 45. 46 47. Mat. 25, 21. 12, &c. Luk. 9, 59. 60 61. Some there be, which giue ouer themselues, but it is with some exception [g]. They do not fullie depend on God, and therefore they studie how to prouide for themselues.
[g] Others at the first renounce themselues wholie: but afterward when
[h] Matt. 13, verse, 20. 21. tribulation or persecution cõmeth [h], they fal awaie, & so doo no good at al.
[i] 2 Cor. 13, verse, 13. [k] Luk. 9, 23. [l] Rom. 12, 1. [m] Matt. 16, verse, 24. Mark. 8, 34. Luk. 9, 23. These men shal neuer aspire either vnto the true libertie of ỹ mind, or to the most comfortable benefit of my familiaritie [i], vnles they wholie renounce [k], and dailie sacrifice themselues [l], without which none either can, or shal enioie the fauor of God.
[n] Matth, 11, verse, 29. Matth. 16, verse, 24, &c. I haue said oftentimes; and now I saie againe; Forsake, yeeld vp thy selfe [m], and thou shalt enioie the sound quietnes of mind [n]. Giue

the

the whole for the whole, cal backe nothing, keepe back nothing [o]. Abide vnfainedlie, and faithfullie in me, and thou shalt haue me, the freedome of mind, & deliuerance from darknes [p].

Wherefore let this be thy studie, let this be thy praier, wish continualie, that thou maist euen nakedlie follow naked Iesus [q], & die to thy selfe [r], to liue eternalie with me [s]. Then shal both vaine imaginations [t], and vile affections [u], and superfluous cogitations [x] depart awaie: then both immoderate feare shal vade [y], and intemperate loue consume awaie [z].

[o] Luke.18, verse, 22. 23,&c.
[p] Matt. 25, vers.35,&c.
[q] Luk.9,23
[r] Rom.6,6.
[s] 2. Tim. 2, verse, 11. 12
[t] Psalm.1,1.
[u] Mat.6,22. 23
[x] 1.Co.7,31 32
[y] 1 Ioh.4,18
[z] 1.Ioh.2,17

Chap.44.

Of the right vse of outward things; and that we should flie vnto God *when we are afflicted.*

LORD.

MY sonne, thou must haue a special care, that thy mind be single and pure [a] in euerie place, in euerie action, in al thy busines: also, that al things serue thee, and not thou them [b]; also that thou be not a slaue, and bondman to thine owne actions [c]; but a master, a ruler, a free-man, an Hebrue translated

[a] Mat.6,22 23
[b] Mat.6,24
[c] Galat.5,1

ted into the lot, and libertie of the
[d] Gal. 4,3. 7 sonnes of God [d], whose eies are turned from worldlie [e], and cast vpon
9. heauenlie things [f]; who looke vpon
[e] Gal. 5, 13. [f] Colos. 3,1. temporal things with the left, but
2 with the right eie vpon eternal; who
[g] 1. Cor. 6, verse, 12. wil not be brought vnder the power of anie thing [g]; but make al things to
1. Ioh. 2, 15. 1. Co. 10, 23. serue to good purpose, according to the order of almightie God the creator [h], who hath doone nothing of al
[h] Psal. 8, 6. 7 8 that he did in vaine [i].

[i] Gen. 1, 31. Furthermore if in thy troble thou wilt not sticke vnto outward things, nor with a carnal eie behold the things that are seene and heard: but with Moses in al thine affaires enter by and by into the tabernacle of the
[k] Exo, 33, 9. Nomb. 7, 89 Lord [k], doubtles thou shalt receiue answere sometime, and returne instructed in things both present, and to come.

For it was Moses woont in matters of controuersie, and difficult things, to go into the Tabernacle, and to be rid from the wickednes of men, he vsed praier [l], and the calling for Gods
[l] Exod, 33, verse, 13. assistance. So oughtest thou to enter
[m] Mat. 6, 6. into the priuie closet of thine hart [m], and there most earnestlie to cal vpon God.

For

For we read [n] that Ioshua, and the rest of the Israelites were therefore deceiued of the Gibeonites, because they counseled not with the mouth of the Lord, but gaue light credit to their faire tale. [n] Iosh. 9, 14.

Chap. 45.

*That man should not be too im-*portunate in his matters.

LORD.

SOnne, cast thy burden vpon me [a], and in due time I wil grant thy request. [a] Ps. 55, 22.

Looke vpon my commandements, and thou shalt find great profit thereby [b]. [b] Deut. 6, 3. 4, &c.

SERVANT. O my Lord, I willinglie refer mine whole cause to thee [c]: for I find that al my cares doo naught preuaile. Deut. 12, 28 Psal. 85, 8. [c] Mat. 6, 25. 26, &c.

Oh that I were not so careful of worldlie things, but could euen out of hand vnfeinedlie obeie thee [d]! 1. Pet. 5, 7. [d] Luk. 5, 11. 28

LORD. My sonne, manie-times a man desires a thing, which afterwards he mislikes when he hath it once. Because the desires of one thing doo not long endure, but force you

you to couet after ſundrie & diuers.

Wherefore it is no ſmal thing for a man euen in ſmaleſt things to forſake himſelfe: and he that wil go forward in deed, muſt vtterlie denie himſelf [c]; for he who ſo dooth, is moſt at libertie, and ſafe.

But the old ſerpent [f], an vtter enimie to good men [g], ceſſeth at no time from tempting [h]; but night and daie laieth ſnares to entrap, and ouerthrow the ſimple.

Wherefore watch and praie [i], that ye enter not into tentation.

c Luk 9,23. Luk.14, 26. 33
f Reu. 12,9. 10&c.
g Matth. 13. verſe, 24. 25,&c.
h Luke.4, 3. 4,&c.
1. Tim. 6,9. 10
1. Pet. 5,8. 9
i Matth 26, verſe, 41.

Chap.46.

That man hath nothing which good is of himſelfe, neither that he ſhould glorie of anie thing.

SERVANT.

LOrd, what is man that thou art mindful of him [a]? and the ſonne of man, that thou viſiteſt him? What hath he deſerued [b], that thou ſhouldeſt regard him [c]?

O Lord, I maie not complaine, if thou doo reiect me [d]: neither reaſon with thee, if thou denie my requeſts.

a Pſal. 8,4.
b Rom.11,6 Epheſ. 2,8.
c Pſa.144,3.
d Ro.9, 20

But

But thus maie I truelie both thinke with my ſelfe, and ſaie, Lord, I am nothing, I haue no goodnes of my ſelf[e]; but naked came I out of my mothers wombe [f], and naked ſhal I returne thither.

e 2. Cor. 3, 5. 1. Cor. 4, 7.
f Iob. 1, 21. Eccl. 5, 14. 1. Tim. 6, 7.

If thou aſſiſt me not, and inwardlie inſtruct me, I faint vtterlie, & become diſſolute [g].

g Pſ. 51, 10. 11, &c.

But thou Lord, alwaies art one, and abideſt the ſame for euermore [h]; thou art alwaies good [i], righteous [k], and holie [l]; for thou doeeſt al things wel, righteouſlie, purelie, and with wiſedome [m].

h Pſ. 102, 12 Eſaie. 44, 6.
i Pſalm. 5, 4.
k Deu. 32, 4
l 1. Pe. 1, 15.
m Pſa. 134, 12, &c.

But I, alas, am more proane to come rather backward than forward; I continue not euermore at one ſtaie [n], becauſe I am ſubiect to alteration, like the time.

n Iob. 14, 1, 2.

Notwithſtanding, if thou reach foorth thine helping hand, I ſhal ſpeedilie be comforted [o], for thou without mans aid canſt aſſiſt, and ſo ſtrengthen me, that my countenance no more ſhal alter and change diuerſlie, and my mind ſhal be fixed, and waite vpon thee alone [p].

o Pſa. 16, 8.

Therefore, did I know, while either I couet the zeale of the ſpirit, or am driuen by ſome occaſion to ſeeke

p Pſ. 104, 27

thee

thee (for there is none that can comfort me) how to contemne the comfort of this world [q], doubtles I should both hope wel of thy fauor, and looke with ioifulnes sometime for the gift of thy cõsolation [r]. Finalie, if it fal out wel with me at anie time, it is of thy goodnes [f]: I am but vanitie in thy sight [t], of none account [u], mortal [x], and fraile [y].

Whereof then doo I boast? Or why couet I to be had in admiration? Euen of nothing [x]: but that is vanitie.

Doubtles a most pestilent, and vaine thing ambition is? it both drawecth man awaie from the true glorie, and spoiles him vtterlie of Gods eternal fauor [z].

For while man pleaseth himselfe, he displeaseth thee [b]; while he seeketh the praise of men [c], he leeseth the true virtues of the mind.

But the true glorie and true reioising is, for a man to glorie not of him selfe, but of thee [d]: and to reioise of thy name, not of his virtue, or anie thing besides, but onlie for thy sake.

Wherefore praised be thy Name, not mine; extolled bee thy works, not mine; let thy holie name be magnified [e], let me haue no praise at al.

q 1. Ioh. 2, 15 16.
r Ioh. 16, 22
f Iam 1, 17.
t Psa 39, 11.
u Ps. 144, 3. 4.
x Ps. 89, 48. Psa. 49, 10. 11. 22.
y Iob. 14, 22.
z Ier. 9, 23.
a Iam. 2, 1. Iames. 4, 6. Eccl. 10, 7.
b Luk. 18, 9. 14.
c Iohn. 5, 44 Ioh. 12, 43,
d Iere. 9, 23 28. 2. Cor. 20, 17 18.
e Psal. 96, 1. 2. 3, &c. Psal. 145, 3.

I wil euermore glorie in thy praise [f] of my selfe I wil not, except it be of mine infirmities.

Let the Iewes receiue honor one of another [h], I wil seeke that which commeth of God alone.

Al the glorie, the credit, the estimation of this world, if it be compared with that euerlasting glorie of thine [i], what is it but meere vanitie, and fooliſhnes [k]?

Wherefore, ô my truth, my mercie, my God, ô blessed Trinitie, to thee be praise [m], and honor, and glorie, and power for euermore, *Amen.*

[f] Pſ.106,47. [g] 2.Cor. 11, verſe, 30. 2.Cor.12,5. [h] Ioh. 5,44. Ioh. 12,43. [i] Reu.21,23 24 25 verſe, 26. [k] Eccl.10,7. 9. 12,&c. [l] Pſal. 25,2. [m] Reu. 5,13. Reuel. 7,12. 1.Tim. 1,17. 2.Tim 4,18.

Chap. 47.

That the praise of this world is to be contemned.

LORD.

BE not thou trobled, my sonne, though thou see others extolled, and esteemed, and thy selfe despised, and contemned [a].

Cast the eies of thy mind vpon me, and, I warrant thee, thou wilt brooke thy contempt wel enough [b].

SERVANT. O Lord, we are blind, and,

[a] Iam, 2, 3. [b] Mat, 9,29.

and alas, eaſilie ſeduced with vanitie [c]. If I looke wel into my ſelfe, I am not hurt of anie thing, ſo that I haue no cauſe to complaine of thee at al [d], But for that I haue both manie times and gricuouſlie offended thee, al thy creatures doo righdlie arme themſelues againſt me [e].

[c] Gen. 6, 5.
[d] Dan. 9, 14.
[e] Gen. 3, 17 18.

Therefore praiſe, and honor, and glorie belongeth to thee, but to me ſhame, and contempt [f].

[f] Dan. 9, 7. 8.

And except I frame my ſelfe patientlie to beare the contempt and deſpight of al men [g], I ſhal neuer attaine either a quiet mind [h], the light of thy ſpirit, thine euerlaſting ſocietie [i].

[g] Pſa. 123, 2
[1] Pet. 2, 21.
[h] Mat. 11, 29
[i] 2. Tim. 2, 11 12.

Chap. 48.

That we muſt not reſt, or depend vpon man.

LORD.

MY ſonne, if thou for amitie, and freendſhip ſake, repoſe any confidence in man, neuer looke to be quiet, and at reſt [a]. But if thou betake thy ſelfe vnto the immortal, and euerlaſting truth [b], at the departure of thy freend, thine hart wil not be trobled.

[a] Ioh. 14, 27 Ioh 16, 33. Pſal. 118, 8. Pſal. 146, 3. 4.
[b] Pſa. 117, 2.

On

On me ſhould thy loue be grounded, and for my ſake ought euerie good man to be loued [c], and the more deerelie.

Without me freendſhip cannot laſt: neither is it true, and pure loue, which I couple not together.

So mortified ſhouldeſt thou be from theſe affections, that, as touching thy ſelfe, thou ſhouldeſt ſeeme to be without al comfort [d].

So much the nigher is man to God, as he is farther from the comfort of this world: and ſo much the more highlie dooth he aſcend vp to God, as the more deepelie he deſcendeth into, and deſpiſeth himſelfe [e].

But he, who arrogates anie good thing to himſelfe, letteth the fauor of God from dwelling within him. For the holie ſpirit dooth alwaies ſeeke a meeke, and humble mind [f].

Couldeſt thou once bring thy ſelfe vnto nothing, and renounce the loue of this world [g], ſurelie I would come, and powre vpon thee moſt ſingular benefits. But while thou looketh vpon creatures, thou loaſeſt the ſight of the Creator [h].

Learne in al things to maiſter thy ſelfe for thy makers ſake: ſo ſhalt thou

[c] 1. Pet. 3, 8. 9
1. Pet. 4, 8. 1. Theſſ. 3, 12. 1. Ioh 3, 17. 18
[d] Matth. 10, verſe, 35. 1. Cor. 7, 32.
[e] Phili 2, 5. 6 7, &c. Iames 4, 6. 7, &c. 1. Pet. 5, 6.
[f] Pſa 51, 17. Eſai. 66, 2.
[g] 1. Ioh. 2, 15 Iohn. 12, 25
[h] Iam. 4, 4.

thou attaine vnto the knowledge of God.

Euen the vileſt thing loued, and looked vpon vndiſcreetlie [i], doth defile a man, and hinder him from happines.

[i] Matth. 10, verſe, 37. Matth. 22, 1. 2, &c.

Chap. 49.

Againſt vaine, and worldlie knowledge.

LORD.

MY ſon, be not thou caried awaie with the faire, and ſubtile ſpeech of man. For the kingdome of God is not in word, but in power [a].

Liſten to my words, for they inflame the mind [b], lighten the vnderſtanding [c]; ſet men on fire [d]; and bring the true comfort [e].

Reade nothing with a mind to ſeeme the more learned onelie, or wiſe: but to mortifie thy ſinnes. For this wil more profit thee, than the knowledge of manie obſcure and hard queſtions [f].

Though thou haue read much; yet at the laſt thou muſt be faine to come vnto one principle [g].

I onelie teach men wiſedome, and

[a] 1. Cor. 4, verſe, 20.
[b] Pſ. 119, 97
[c] Pſal. 119, verſe, 130.
105
Pſalm. 19, 7 8.
[d] Ier. 23, 29
[e] Pſal. 19, 8. Pſal. 119, 50.
111
[f] 1. Cor. 13, 3 8
[g] Luke, 10, verſe, 42

I (not men) giue vnderstanding to the simple [h]: so that they, whome I speake vnto, doo easilie prooue wise, & profit much in the spirit.

Wo to them who seeke manie things of man, and neglect the waie to serue me [i].

The time wil come, when the master of masters, the Lord of angels, euen I shal appeare, to take an account of al men, and to examine the conscience of euerie man [k]: then wil I search Ierusalem with lights [l], and discouer those things which laie hid in darknes [m], at what time tongues shal ceasse, and knowledge doo no good [n].

I, euen I doo so lift vp the humbled mind, that in a moment it shal conceiue more knowledge of the eternal truth [o], than anie man by ten yeeres studie can attaine vnto.

I teach neither ianglinglie to disquiet; nor diuersitie of opinions to distract; nor ambitiouslie to get fame; nor contentiouslie to obtaine victorie by force of argument.

I teach, how to despise the world [p]; to loath things present [q]; to seeke & sauor eternal [r]; to flie vaine glorie [s]; to suffer iniuries [t]; to trust in me [u];

M.1. without

[h] Prou. 1,4. Prou. 2, 6. Matt. 11,25
[i] Mat. 23,23 24,&c.
[k] Mat 25,19 20,&c. 31 32,&c.
[l] Zeph. 1,12
[m] 1. Cor. 4,5
[n] 1. Cor. 13. verse, 8.
[o] Mat. 10. 19 20 Mark 13,11 Luk. 21, 14. 15
[p] Matt 5,3. 4,&c.
[q] Luk. 9,23
[r] Mat. 6,33.
[s] Ioh. 8, 50. 54
[t] Mat. 5, 44. 45
[u] Ioh. 14, 12

[x] Ioh. 14, 14 without me to couet nothing [x]; and to loue me highlie and zealouslie aboue al [y].

[y] Mat 10, 37

For by louing mee some haue so profited in heauenlie things, that to the admiration of men they haue spoken [z]; and haue gotten more by forsaking al, than by anie studie.

[z] Mark. 13, verse, 11. [a] Matth. 19, verse, 27. [b] Mat. 13, 10 11 Mark 4, 11.

But to some I speake common, to other special things; to some I comfortablie appeare in outward signes and figures, to others my secrets appeare as cleerelie as the light [b].

[c] Ioh. 5, 39. [d] 2. Co. 3, 14 15 [e] Ioh. 6, 68. Iohn. 14, 6. [f] Iohn. 8, 6. 7 8 Reue 2, 23. [g] Matt. 26, verse, 34. 35 [h] Phil. 2, 13. [i] 1. Cor. 12, verse, 4. 5, &c.

The Scriptures in deed speake one, and the same thing [c], yet teach they not al men alike [d]: but I teach truth in the inward parts [e]; I search the hart [f], and I know the thoughts [g], I pricke forward to wel dooing [h], and giue to euerie man that which is needful [i].

Chap. 50.

That we should not couet after earthlie, and outward things.

LORD.

[a] 1. Cor. 2, 1. 2

MY sonne, remember that thou be ignorant of manie things [a]; & that thou esteeme thy selfe but for a dead man in this world;

world; euen for him to whome the whole world is crucified [b]. Thou must ouerpasse much as though thou heardest not: and thinke alwaies on that which belongs to thy peace [c].

[b] Gal 6, 14.

[c] Luke. 19. verse, 42.

Better is it, to turne from those things which mislike thee, and to let euerie man haue his owne saieng, than to contend with bralling words [d].

[d] Ro. 13, 13

If thou be at a good point with God, and haue his iudgement alwaies in thy mind [e], thou shalt the more easilie beare it if thou be ouercome.

[e] Ecc. 18, 23

SERVANT. O Lord, to what passe are we come! Behold if we loose a temporal thing we lament; for a little profit we run, and labor, yea though it be al the night long; but the losse of our soule we vtterlie forget [f]. That which little, if anie thing at al, profits, we seeke after; but that which is most necessarie [g], we vtterlie neglect, so gladlie doth man addict him wholie vnto outward things, & without speedie repentance welter in the same [h].

[f] Matth. 16, verse, 26. Luke. 9, 25.

[g] Luke. 10. verse, 41. 42

[h] 1 Ioh. 2, 15

Chap. 51.

That euerie man is not to be credited, and that by words we easilie offend.

SERVANT.

O Lord, helpe me now in this troble: for vaine is the helpe of man [a]. How often haue I bin deceaued where I looked for faith? Againe there haue I found it, where I looked for none. So vaine is the truſt in men [b]: but in thee, ô God alone the ſaluation of the righteous dooth conſiſt [c].

a Pſ. 60, 11.
b Pſ. 108, 12
c Pſ. 37, 39.
d 1. Theſ. 1, verſe, 2. 1. Theſ. 5, 18

We thanke thee [d] ô Lord our God, for al whatſoeuer betideth vs miſerable and weake ones, which are eaſilie deceaued, and changed with a little.

What man is he that ſo wiſelie, and circumſpectlie behaues himſelfe in al things, that he is neuer deceaued, nor commeth into danger [e]?

e Iam. 3, 2.
f Pſa. 125, 1.

Yea, he who truſteth in the Lord [f], and ſerueth him with a ſimple mind, doth not ſo eaſilie and ſoone offend: and though he fal ſometime into troubles, and perils, yet either ſpeedilie he

he eſcapeth, or is ſtrengthened ſo that he can endure them f. For thou Lord, continueſt with them vnto the end, who put their truſt in thee g.

f Pſal. 31, 1. 24.

Hard it is, yea doubtles it is verie hard to find ſuch faithful freends as wil ſtick by vs in al extremities: but thou, Lord; thou onelie art faithful h in al things, neither is anie like vnto thee i.

Pſal. 94, 14. Pſal. 71, 1. h Deu. 32, 4. i Deu. 32, 39

Oh how wiſe was that good ſoule, that ſaid: My mind is rooted, and built in Chriſt k! were I at that ſtaie, my mind ſo eaſilie would not be troubled with worldlie feare l, neither ſhould the darts of bitter words m diſquiet me.

k Colo. 2, 6. 7. l Pſal. 56, 4. 11. m Pſa. 64, 3.

But who can foreſee al things? Who can auoid miſeries to come? Now, if things though fore-ſeene, hurt manie-times; how much more greeuouſlie wil things nothing foreſeene, annoie?

But alas, wretch that I am, why haue I not better looked to my ſelfe? Either, why ſo lightlie haue I put confidence in others? Hereby we declare our ſelues to be men, and that fraile men too n, albeit manie vnrightlie account, and flatteringlie doo cal vs angels.

n Iam. 3, 2.

Whom ſhal I credit, Lord, whome? but onelie thee, who art the verie truth [o], and canſt neither deceaue, nor be deceaued.

o Ioh. 14, 6. Rom. 3, 4.

For al men doubtles be liers [p], and weake, and vnconſtant, and fraile eſpecialie in words [q], that raſhlie hand ouer head euerie thing maie not be credited, whatſoeuer color of truth it beare.

p Pſ. 116, 11 Rom. 3, 4. q Iam. 3, 2. Eccl. 14, 1. Eccl. 19, 16. Eccl. 25, 8.

Therefore not without great cauſe, & wiſedome thou dideſt fore-warne to beware of them [r]; and fore-tel, that a mans enimies ſhould be thoſe of his houſe-hold [ſ]; and ſaie that ſuch are not to be beleeued, who ſaie [t], Lo here he is, or there he is.

r Mat. 10, 17 ſ Mich. 7, 6. Mat. 10, 36. t Matth. 24. verſe, 23. Mark. 13, 21

This hane I learned to my loſſe, God grant I may prœue the more wiſe, not fœoliſh thereby,

Plaie the wiſe man, ſaid one, plaie the wiſe man, & that I tel you, keepe to your ſelfe. Which thing I did, thinking none ſhould haue vnderſtood the ſame: but afterward he that willed me to be ſilent, could not keepe it ſecret himſelfe, but forth-with bewraied himſelfe, and betraied me.

From ſuch tatlers, and vndiſcreete men ô Lord, deliuer me [u], that I maie neither fal into their hands, nor

u Pſ. 120, 2. 3.

nor folow their kind of dealing. Let my mouth vtter continualie the truth [x]; and remooue awaie far fro me a dissembling tongue [y]. For my part is not to doo that to another, which I would not haue doone to my selfe [z].

[x] Prou. 8, 7.
[y] Ps. 34, 13.
[z] Mat. 7, 12. Luke. 6, 31. Tob. 4, 15.

Oh how good is it, and what quietnes dooth it bring to saie nothing of others; not to beleeue euerie thing; to speake little; to open our selues but to few; to seeke after thee, which knowest our minds [a]; not to be carried about with euerie blast of words: but to couet that al both inward, and outward things maie be finished, and brought about according to thy wil and commandement [b].

[a] Rom. 8, 27 Iohn. 2, 25.
[b] Iam 1, 18. 19, &c.

Oh, how necessarie to the keeping stil of Gods fauor is it, to shun the pompe of this world; not to couet those things which are wonderful in sight [c]; but to folow, and with al diligence to pursue that which maie bring vs both vnto amendment of life, and to zeale of godlines [d]!

[c] Luke. 16, 25
[d] 1. Tim. 6. verse, 11. 2. Tim. 2, 22 Tit. 2, 12.

How manie hath virtue knowen, and ouer-hastilie commended, endamaged! Againe, to howe manie hath the same doone good, beeing vsed in silence [e] in this miserable life,

[e] Esa. 30, 15

which is altogether counted a tentation and miſerie [f].

[f] Iob. 7, verſe, 1, &c.

Chap. 52.

That we ought to repoſe our confidence in the Lord, when we are pierced with the darts of ſlandering tongues.

LORD.

MY ſonne, ſhow thy ſelfe conſtant, and truſt in mee. For what be words [a], but words? which flie about the aire, yet hurt not ſo much as a ſtone.

[a] Pſa. 112, 7 8.

If thou art faultie, amend thy ſelfe: if not guiltie of anie crime, ſtudie to ſuffer the ſlander patientlie for Gods ſake [b]. At the leaſt beare with il words ſometime, though as yet thou canſt beare no great blowes.

[b] Mat. 5, 11

Why doo ſuch trifling things diſquiet thee, but onelie becauſe thou art carnal as yet, and haſt more regard of men [c], than is meete?

[c] Matth. 10, verſe, 26. Luke. 12, 4.

For, becauſe thou feareſt to be contemned, thou wilt not be reprehended for thy faults, but ſeekeſt the ſhadowes of excuſes. But looke thou more earneſtlie into thy ſelfe, and

thou ſhalt ſee that both the world, and a vaine care to pleaſe men [d] doth liue within thee.

For by ſhunning to be corrected, and blamed for thine offences, thou giueſt moſt euident arguments, that thou art not trulie modeſt, and that neither thou art rightlie dead to the world, nor the world to thee [e].

But liſten thou vnto my words, and thou wilt not paſſe vpon the words yea of ten thouſand men [f].

What if al the worſt woords that may be inuented were ſpoken againſt thee; they could not hurt thee one iot, if thou wouldeſt beare [g], and eſteeme them but as motes? For they cannot plucke ſo much as an haire from thine head [h].

But he who is either weake of courage, or wicked of conuerſation, is eaſilie mooued with euil words. But he that truſteth in me, and dependeth not vpon his owne iudgement, is void of this worldlie and fleſhlie feare [i].

For I both iudge and know al ſecrets [k]; I know what and how euerie thing is doone [l]; I know both who offereth, and who ſuffereth iniurie. This proceedeth fro mee, and through

[d] Gal.1, 10.

[e] Gal.6, 14. Rom. 6, 2.

[f] Pſalm. 3, 6

[g] Mat.5, 11.

[h] 2 Sam.14. verſe, 11. Mat.10, 30. Acts.27, 34.

[i] Pſal.56, 3. 4. 11.

[k] 1.Cor.4, 5 Reue.2, 23.

[l] Heb.4, 12. 13.

my permission [m], that the thoughts of manie hearts maie be opened [n].

I wil iudge both the guiltie, and the guiltles [o]; but first it is my mind to trie them both by a secret iudgement.

The witnes of men deceiueth [p] manie-times; but my iudgement is true [q], and shal neuer be ouerthrowen. But that commonlie is hidden, & knowen but of a few [r]: yet for al that it neuer dooth, or can erre [s], albeit in the iudgement of fooles it seeme scarse indifferent.

Therefore it is good to appeale vnto me in euerie iudgement, and not to folowe priuate affection [t].

The righteous man is neuer mooued [u] by anie crosse that God dooth send; neither dooth he either greatlie waie slanderous reports, or vainelie reioise when he is excused by other men. For he considereth that I am he who search the hearts, and the reines [x], and iudge not according to the outward person, or appearance [y]. For that commonlie I condemne [z], which in the iudgement of man is commended.

SERVANT. O Lord God, who art a righteous iudge, strong, and patient,

m Amos 3,6 Matt. 10,16. 18,&c.
n Luk. 2,35.
o 2. Cor. 5, verse, 10. Iohn. 5,29.
p Psal. 116,11.
q Rom. 2,2. Rom. 3,4.
r Psal. 36,6.
s Psal. 19,9. Psal. 67, 4.
t Matt. 7, 1. 2 Rom. 2, 1. 2 3
u 2 Cor. 4,3. 4 Psal. 91,4. 5,&c.
x Psal. 7,9. Reue. 2,23.
y Rom. 2,11
z 1. Pet. 1,17.
a Luk. 16,15.

ent, knowing the frailtie and wickednes of men, be thou my ſtrength, and confidence [a]. For mine owne conſcience wil not ſerue mee [b]: thou knoweſt that which I know not. Therfore my part was to humble my ſelfe when I was reprooued, & to take it patientlie [c]: which, if I haue not ſhowen, forgiue me [d], ô Lord, of thy mercie; and ſo bleſſe me, that hereafter I maie ſhew my ſelfe more patient. For thy ſingular mercie [e] doth more ſerue to the attainement of pardon, than the opinion of mine owne righteouſnes to the defenſe of my ſecret conſcience. And albeit I thinke my ſelfe cleere from ſinne, yet am I not thereby iuſtified [f]. For without thy mercie no man can be ſaued [g].

[a] Pſal. 7, 2. Pſal. 86, 2.
[b] 1. Cor. 4, 3 4.
[c] Prou. 13, verſe, 18. Prou. 15, 5.
[d] Mat. 6, 12.
[e] Rom. 3, 24
[f] 1. Cor. 45, verſe, 4.
[g] Pſ. 143, 2.

Chap. 53.

That for the attainement of euerlaſting life, al maner trobles muſt be endured.

LORD.

MY ſonne, let neither trobles breake thee; nor aduerſitie, ſuſtained for my ſake, throw thee downe: but comfort:

fort and confirme thy ſelfe in al extremities with my promiſe [a], who am able inough to giue thee moſt ample, and infinite rewards [b].

Long thou ſhalt not labor here in this world [c], neither be afflicted alwaies. Hope a while longer [d], and thou ſhalt ſee a ſpeedie diſpatch of al euils, and the time wil ſhortlie come, when there ſhal be neither trobles, nor tumults anie more [e]. Little is it, & ſhort, whatſoeuer by time commeth to an end.

Wherefore go to, as thou deoeſt, labor faithfullie in my vine-yard, I wil be thy reward [f].

Write thou, meditate, ſing, ſigh, keepe ſilence, praie, ſuffer aduerſitie with a courageous hart. For doubtles euerlaſting felicitie deſerueth al theſe, yea and greater conflicts [g].

One daie, God knowes how ſoone, quietnes wil come, & then ſhal there be neither daie, neither night, as now there is, but light perpetual without end, brightnes infinite without comprehenſion, peace which neuer ſhal decaie, & quietnes which euermore ſhal laſt [h]. Then thou wilt not ſaie, O that I were deliuered from the bodie of this death [i]! neither crie out on this

[a] 1. Cor. 10. verſe, 13.
[b] Iam. 1, 17. Reuel. 2, 10 23 26.
[c] Hebr. 10. verſe, 37.
[d] Reu. 3, 11.
[e] Reu. 7, 16. 17. Reuel. 21, 4.
[f] Matth. 20 verſe, 8. Reu. 22, 12.
[g] Rom. 8, 18
[h] Eſa. 10, 19. 20. Reu. 21, 23. Reuel. 22, 5
[i] Rom. 7, 24

this wise [k], Wo is me that I dwel so long in this world! For then both death shal be destroied [l], and saluation shal appeare which neuer shal haue end [m]; there no anguish [n], but blessed ioie, and sweete and virtuous companie shal be for aver.

Oh, dideſt thou behold the euerlasting crownes [o], or the glorie, wherewith they, who in this world were contemned [p], and thought not worthie to liue, doo triumph withal: doubtles thou wouldeſt forthwith debase thy selfe euen to the ground, and desire rather to be in subiection to al men, than to rule but one: thou wouldeſt not couet manie merie daies in this world [q], but reioise in suffering trobles for the Name of God [r]; and thinke it great gaine to be contemned among men!

Now if thou couldeſt brooke theſe things, and let them sinke into thy mind, thou wouldeſt not once complaine [s]. For be not al trobles to be sustained for eternal life sake [t]? or is it so smal a thing either to get, or to forgo the kingdome of heauen [u]?

Lift vp thine eies man, vpon heauen: behold with me how al my saincts, who haue past the sharp conflictes

[k] Psa. 120, 5 6.
[l] Hos. 13, 14. 1. Cor. 15, 55
[m] Reu. 20 6 14.
[n] Reu. 21, 4
[o] Iam. 1, 12. Reue. 2, 10.
[p] 2. Cor. 4, verse, 10. Heb. 11, 33. 34 35.
[q] Phil. 1, 23.
[r] Acts. 5, 41.
[s] Rom. 12, 12 2. Cor. 6, 4. 5 Iames. 1, 2. 3.
[t] Rom. 8, 18. 35 36.
[u] Mat. 6, 26.

x Mat. 25, 21 23 24. Luk. 16, 25. Luk. 23, 43. y Reu. 7, 14 15 16 17. Reu. 21, 4. 23. 24 26.

flicts of this world, reioise now x, how they now feele comfort, how they be where they would be, how they rest, and shal euer rest with me in the kingdome of my Father y!

Chap. 54.

Of the happines of the life to come, and of the miseries of this present world.

SERVANT.

a Reu. 21, 10 11. 12, &c.

O Most blessed mansion of the eternal citie a! O most bright daie of euerlastingnes,

b Esa. 49, 10 Esa. 60, 19. 20. Reu. 7, 15 Reu. 21, 25.

the which is neuer obscured by anie night b, but alwaies inlightened with the most glorious truth! A daie of continual ioie, of continual quietnes, and happie state of perpetuitie.

c Psal. 42, 2. Phil. 3, 7. 8.

Oh that that daie had once appeared c; and that this world had once an end!

d Hebr. 11. verse, 13. e 1. Cor. 13. verse, 12. e 1. Pet. 2, 11. Hebr. 11, 13.

That daie, doubtles, shineth to the saints in perpetual cleerenes, but yet a far off d, & as it were darkelie e, because they be pilgrims in this world e as yet.

The citizens of heauen they see

the

the ioiefulnes of this daie: but the banished children of Eue do sigh, because the daie of this life both short, and euil [f], is ful of trobles and disquietnes [g], ful of griefe & anguish, where man defileth himselfe with so manie sinnes, entangleth himselfe with so manie euils, is trobled with so manie feares, busied with so manie cares, with much curiositie distracted, enwrapped with much vanitie, enclosed about with such errors, consumed with such labors, oppressed with tentations, weakened with pleasures, and vexed with pouertie [h].

Oh when shal these manifold trobles haue an end! When shal I be deliuered from this miserable seruitude of sinne! Oh Lord, when shal I think, but on thee! when shal I reioise my self in thee [i]! when shal I without al manner let, without al griefe either of mind, or bodie [k] enioie true libertie! When shal there be found peace, peace I meane continual, and trustie, peace within, and peace without, and peace on al sides without disturbance [l]!

O good Iesu, when shal I behold thee face to face! when shal I contemplate the glorie of thy kingdome! when

[f] Gen. 47, 9.
[g] Psal. 39, 5.
[g] Gen. 3, 16. 17
Ephes. 6, 11. 12
[h] 2. Tim. 3, 1. 2 3 4 5
[h] 2. Cor. 11, verse, 23. 24 25, &c.
[i] Psal. 16, 11.
[k] Rom 7, 23 24
Philip. 1, 23.
[l] Reu. 21, 4. 23 24 25
Reue. 22, 3. 4 5

m 1. Cor. 15. verſe, 28. when wilt thou be al in al [m] to me! or when ſhal I be with thee in thy kingdome, which thou haſt prepared for thy beloued from the foundations of
n Matt. 25. verſe, 34. the world [n]!

I am left here euen ſuccurles as a
1. Cor. 2, 9. baniſhed man in the land of mine
o Eph. 6, 10. 11 12 enimies, where continual war is [o], and much miſerie [p]: ô giue me com-
1. Pet. 5, 8. 9 fort in my baniſhment, and ioie in my trobles, inaſmuch as with al the deſire of mind I ſigh, & long for thee [q].
p Gen. 47, 9 q Pſa. 27, 13 Pſal. 42, 1. 2 For al the comfort which this world doth miniſter, is euen burdenſome to me [r].

r Gal. 6, 14. To enioie thee is al my deſire [r], yet
s Phil. 1, 23. can I not apprehend thee. I wiſh to abide in heauenlie things, yet earthlie, and vnmortified affections [t] keepe
t Wiſd. 9, 14 15 me downe. In mind I would ſubdue al things, yet againſt my wil I am com-
u Ro. 7, 19. 23 pelled to ſerue the fleſh [u]. Thus vnhappie man that I am, I fight with my ſelfe, and am greeuous to my ſelfe, whileſt my ſpirit ſoareth vpward, and
x Rom. 8, 5. Rom. 7, 23. my fleſh bendeth downeward [x]. Oh what a combat feele I inwardlie [y], when meditating of heauēlie things, I am aſſalted ſuddenlie euen with a ſwarme of carnal cogitations!
y Gal. 5, 17.

Wherefore, ô my God, forſake me not,

nor, neither cast me awaie in thy displeasure [z]. Oh scatter with ỹ brightnes of thy lightning al the imaginations which the enimie dooth cast in, shoot foorth thine arrowes and disperse them [a]. Cal home my senses vnto thee; make mee to forget al worldlie things, and to throw awaie and contemne the cogitations of wickednes.

[z] Psal. 27, 9.

[a] Psa. 144, 6

O succor me, eternal veritie [b], that no worldlie vanitie maie carrie me awaie! O come celestial sweetnes, that al vncleannes maie auoid at thy comming [c]!

[b] Psal. 43, 3 Iohn. 14, 6.

[c] Psal. 68, 1. 2

This also I am to craue at thy hands, that it would please thee mercifullie to pardon and forgiue mee, though I haue other things in my mind when I praie besides thee. For, to saie the truth, I am woont greatlie to be distracted; and manie-times there am I not, where bodilie I sit, or stand, but whither my cogitations carrie me. Verelie there I am, where my cogitatiõ is. Where my thoughts are commonlie, there is that I loue. And that which either I loue naturalie, or customablie do like, comes easilie into mind.

This made thee, ô truth [d], to saie, Where

[d] Ioh. 14, 6.

where your treasure is, there wil your harts be [e]. If I loue heauen, I wil gladlie thinke on heauenlie things; if the world, in prosperitie I am iocund, and pensiue in aduersitie; if the flesh, mine imaginations are fleshlie [f]; if the spirit, to thinke on spiritual things wil be my delight. For what so-euer I loue, I gladlie both speake of and heare of, and thinke thereof earnestlie when I am at home.

[e] Mat. 6, 21

[f] Rom. 8, 5.

Wherefore vndoubtedlie he is an happie man, who for thy sake, ô Lord, dooth forsake al things [g]; offer violence to nature [h]; & crucifie his carnal affections [i], through the zeale of the spirit, that his cõscience being at quiet [k], he maie offer vnto thee the sacrifice of deuout praier, & be meet to be admitted into the companie of angels [l], al earthlie things being excluded [m] both inwardlie and without.

[g] Matt. 19, verse, 27. 28 29 Luke. 5, 11. Luke 9, 23.

[h] Matth. 11, verse, 12.

[i] Colo. 3, 5. Galat. 6, 14.

[k] Heb. 9, 14

[l] Heb. 10, 34 Roman. 8, verse, 35. 36. 1. Cor 9, 24. 25.

Chap. 55.

Of the desire of eternal life; and of the good things promised to such as fight.

LORD.

MY son, seeing thou perceiuest thy selfe to bee enduéd from aboue with a desire of

of eternal happines, and coueteſt to go from the tabernacle of thy bodie [a], thereby to behold the brightnes of my glorie without ſhadowe of turning [b], open thy mind, and receiue with greedines this holie inſpiration.

[a] 2. Cor. 5, 1 2.
[b] 2. Pet. 1, 13. 14. Iam. 1, 17.

Giue high thanks [c] vnto almightie God, for dealing ſo gratiouſlie with thee; for viſiting thee ſo mercifullie; for ſtirring thee vp ſo zelouſlie; for helping thee ſo mightilie, that of thine owne weight thou fal not downe vnto earthlie things [d].

[c] Eph. 5, 20. 1. Theſſ. 1, 2 1. Theſſ. 5. verſe, 18.
[d] Wiſ. 9, 14. 15.

Neither ſhalt thou atteine thereunto by thine owne endeuors, & cogitations, but by the meere grace and fauor of God [e], that as in al other virtues thou ſhouldeſt go forward, ſo eſpecialie encreaſe in modeſtie, prepare thy ſelfe vnto battels to come [f], and endeuor to cleaue to me with al thy ſtrength [g], and to ſerue me alwaies with a burning affection.

[e] Ro. 5, 20. 21. Phil. 4, 13.
[f] Luk. 9, 23. 1. Tim. 6, 11. 12. 2. Tim 2, 2.
[g] Deut. 6, 5.

My ſonne, the fire burneth manie times, yet neuer dooth the flame aſcend without ſmoake [h]: ſo diuers burne with deſire of heuenlie things, and yet are they not free from the tentation of carnal affections [i], and therefore for the onlie glorie of God they

Mat 22, 37. Mar. 12, 29. 30, Luk. 10, 27.
[h] Eccle. 22. verſe, 24.
[i] Mat. 13, 20 21.

k Ioh. 6, 26. 27. Iohn. 12, 5. 6. they craue not those things k the patient bearing whereof they desire so earnestlie at his hands.

Such also manie times is your desire, which for al that you pretend to be most sincere. But that is not pure and perfect, which anie waie seeketh after priuat commoditie l.

l Matt. 6, 24 25. 1. Cor. 1, 3, 5. m Matt. 6, 9 10. Mat. 26, 39. 42. Luk. 22, 42. Craue not that which maie bring either profit or pleasure to thy selfe, but what is acceptable in my sight m, and for the aduancement of my glorie. For, if thou haue a right iudgement, thou wilt prefer and folow my decree before thy desire, yea or whatsoeuer maie be desired.

I know thy desire, and I haue heard thy often gronings. Thou wouldest presentlie enioie the glorious freedome of the sonnes of God n. Presentlie thou art delighted with the euerlasting house, and celestial countrie replenished with al ioie o. But that houre is not yet come, and the time is yet otherwise, euen a time of war p, of labor q, and of trial r. Thou wishest that once thou haddest attained the chiefe felicitie s: but yet thou canst not haue the same.

n Phil. 1, 23. o Reu. 21, 4. p Eph. 6, 10. 11. 1. Pet. 5, 8. 9. q Gen. 3, 17. 18. 19. Iob. 7 1. 2. r Acts. 14, 22 s Phil. 1, 23. I am he, saith the Lord, whom thou must looke for, vntil the kingdome of God

God doo come. Yet longer thou muſt be tried in the world, and exerciſed in manie things [t]. Sometime I know thou ſhalt be comforted, but not fullie, and continuallie. Wherfore ſhow thy ſelfe conſtant, and valiant both in doing, and alſo in ſuffering things contrarie vnto nature [u].

Thou muſt put on the new man [x], and change thy conditions. And manie-times thou muſt both doo thoſe things, which thou wouldeſt not [y]; and omit that which thou wouldeſt doo [z].

Others in their dealings ſhal proſper, but thou ſhalt not [a]; the ſaiengs of other men ſhalbe heard, thine ſhal be contemned [b]. Other men ſhal obteine their ſutes quietlie, but thou ſhalt ſuffer the repulſe [c]; others with mightie commendations ſhalbe extolled, but no word ſhalbe made of thee [d]; other men ſhalbe preferred vnto hie offices, but they ſhal iudge thee to be good for nothing [e]. For theſe cauſes thy nature wil be troubled ſometime, and ſuffer great conflicts: but much good ſhalt thou get thereby, bearing it in ſilence [f].

By theſe, and ſuch like, the faithful ſeruant of the Lord is tried oftentimes,

[t] Eccleſ. 2, 1, 2 5.
[u] Dan. 10, 2, 3.
[x] Epheſ. 2, 13 Eph. 4, 24. Rom. 6, 4: Coloſſ. 3, 9, 10.
[y] Matt. 11. verſe, 12.
[z] Rom. 7, 15 19.
[a] Pſal. 73, 1. 2, &c.
[b] Matth. 10 verſe, 16. 17, &c.
[c] Pſal. 22, 2.
[d] Ioh. 15, 18 19.
[e] 1. Cor. 11. verſe, 28.
[f] Eſa. 30, 15. Luk. 21, 19.

times, whether he can denie, and
g Luk. 9, 23 breake himselfe of his owne wil in al
24 things g.

And surelie thou hast most need to be mortified therein; namelie, to
h Matt. 26, verse, 39. see and to suffer those things which naturalie thou canst not brooke, especialie when things, in thy iudgement, absurd, and hurtful are enioined thee h. Wherein, forasmuch as thou darest not resist the higher power, wherevnto thou art subiect i, it seemeth hard in thine opinion to obeie the commandement of another and not to folow thine owne mind.

42 Luk. 22, 42. Iohn. 4, 34. Iohn. 5, 30. Iohn 6, 38. Ephes. 6, 6.
i Rom 14, 11 Phil. 2, 10. Rom. 13, 1. 1. Pet. 2, 13. 14.

But consider thou, my sonne, what commoditie, and what an ample reward wil shortlie folow these labors of thine, and doubtles thou wilt be so far from sustaining them greuouslie, that most sweete, and great comfort
k 1. Co. 13, 7 Acts. 5, 40. thou wilt take of thy patience k.

For in steede of thy momentanie wil, which gladlie thou hast renounced, thou shalt haue an euerlasting wil in the heauens l. There whatsoeuer thou wouldest haue, or canst
l Ioh. 17, 24. 1 Iohn. 2, 17. wish for, thou shalt find m. There a-
m 1 Co. 2, 9 boundance of al good things thou
n Mat. 6, 19. shalt haue, without feare of loasing
20 them n. There thy wil together with

me

me [o] shal neuer couet after anie outward or priuate thing. No man there shal resist thee, no man complaine of thee, no man troble thee anie manner waie, but what thou canst desire shalbe present, and satisfie the desire of thy mind abundantlie [p].

There I wil render glorie for reproch sustained [q]; the garment of gladnes [r] for heauines; for the lowest roome a kinglie throne for euermore [s]. There the frute of obedience shal appeere [t]; the labor of repentance shal reioise [u]; and humble obedience shal glorioustie be crowned [x].

Wherefore doo thou modestlie obeie al men [y]; and neuer care who speakes or cõmandeth, but giue thine earnest endeuor to take it in good woorth, whatsoeuer is spoke, & faithfullie to fulfil that whatsoeuer is required at thine hand, howsoeuer it be either by word or signe, yea whosoeuer, be he thy better, or thine equal, or thine inferior that would haue it doone.

Let other men seeke other things; let others glorie in what they wil, and be commended of the world euen to the skies, but doo thou reioise when thou art reproched [z], when thou dost execute

[o] Ioh. 17, 24
[p] Reu. 7, 14. 15 16 17 Reue. 21, 4. 23 24 25 26
[q] Wisd. 5, 1. 2, &c.
[r] Esai. 61, 3.
[s] Matth. 25. verse, 34.
[t] Reuel. 22. verse, 14.
[u] Iohn. 3, 5. Ezec. 18, 21. 22
[x] 2. Tim. 2. verse, 11. 12
[y] Coloss. 3, 4. 1. Pet. 2, 13.
[z] Mat. 5, 11. 12 Acts. 5, 41. Galat. 6, 14.

[a] 1.Cor.1, 31 execute my wil [a], and promote my glorie: and let this be thine onelie desire, that God maie be magnified alwaies in thee, whether it be by life, [b] Phil.1, 20 or by death [b].

Chap. 56.

How a man oppressed with troubles, ought to yeeld himselfe to the Lordes wil.

SERVANT.

O Eternal God, and heauenlie Father, I yeeld thee immortal thankes, for that thou doest what thou wilt [a], and wilt nothing but that is good [b]. Let me thy seruant reioise in thee [c], not either in my selfe, or in anie other thing [d]. For thou alone art the true comfort; thou art my hope and my crowne; thou Lord art my ioie and mine honor [e]. Of thee I haue whatsoeuer I haue, and that not of anie merits at al of mine. Thine are al things [f], which thou hast either giuen [g], or made [h]. I poore soule, worne out with labors euen from my youth, and greeued in mind [i], and that in such wise, that sometime I burst

[a] Psa.115,4 Matt.19,26
[b] Deu. 32,4 Matt.19, 17.
[c] 1.Cor. 1, verse, 31.
[d] Iere.9,23
[e] 2.Sam.22, verse, 2. 3 Psal. 18,2. Psal. 142,5.
[f] Psa.50, 10. 11 12
[g] Iam.1, 17.
[h] Psa.136,5 6,&c.
[i] Psal.88,3.

burst foorth into teares [k], and am greatlie out of quiet for the euils which hang ouer mine head.

O Lord, I long after the comfort of peace, it is the peace of thy children, who are fed with the light of thy consolation [l] that I require.

If thou giue peace, if thou fil mee with ioy [m], my hart shal reioise exceedinglie, and deuoutlie sound out thy praises [n]: but if (as manie-times thou doost) thou hide thy face [o], I shal not be able to runne the waie of thy commandements [p], but rather falling on my knees I shal smite my breast [q], because it goeth not with me as earst it did, when, thy lanterne lightening me from aboue, I was vnder the shadowe of thy wings [r] protected against euils that rushed vpon me [s].

O righteous Father alwaies to be praised, the houre is now come [t] wherein I thy seruant must be tried. O most louing Father, meete is it that I suffer somewhat for thy sake [u], at this time. O Father euermore to be worshipped, the houre is now come, which from euerlasting thou didest know would come, wherein I for a little time must outwardlie so

[k] Esa. 38, 14 15

[l] Psal. 119, verse, 130.

[m] Luke. 15, verse, 22. 23

[n] Psal. 149, verse, 1. 2, &c.

[o] Psal. 104, verse, 29.

[p] Psal. 119, verse, 32.

[q] Luke. 18, verse, 13.

[r] Psal. 17, 8.

[s] Psal. 18, 3. 4. &c.

[t] Psal. 57, 2. 3

[u] Ioh. 12, 23 Iohn. 17, 1. [u] Mat. 5, 10.

die, that inwardlie I maie liue with thee for euermore, for a little while be contemned, perish as it were in mans opinion, and be afflicted with griefe and aduersitie, that hereafter
x Esa. 65, 17 Reue. 22, 1. in the morning of the new light x, I maie rise againe with thee, & be glorified in the heauens
y Ioh. 27, 24 y. O most holie Father, such was thy decree, such is thy pleasure, and that which thou
z Ioh. 16, 2. 20 commanded st z, is come to passe.

For this benefit thou bestowest vpon thy freend, that albeit for thy
a 1. Pet. 4, 14 1. Pet. 2, 21. sake he must suffer affliction a in this world, yet is it but when, & of whom, and as thou wilt giue leaue. For in the world nothing commeth to passe
b Mat. 6, 26 27 Mat. 10, 28. either without thy counsel b, without thy prouidence, or without cause why.
29 30 And assuredlie it is good for me, ô Lord, that I haue bin afflicted, that I
1. Cor 12. 6. c Ps. 119, 71. 67 maie learne thy statutes c, and cast off al pride, and arrogancie of mind.

It is good for me that I am put to
d Psa. 44, 23 24 shame, that I may seeke comfort from thee rather than of men d. Thereby
Psal. 69, 29. e Ro 11, 33. also doo I learne to stand in feare of thine vnsearchable iudgements e,
f Psal, 73, 2. 3, &c, 1. Pet. 4, 17. who punishest the righteous as wel as the wicked f, and yet none of them

without

without equitie, and iustice [g].

I thanke thee, ô Lord, for not sparing to afflict me with euils, with bitter paines, griefe, and anguish both within and without. None is there of al vnder heauen that can comfort me in this miserie, none I saie is there, but thou alone, my God, and my Lord, who art the celestial curer of soules [h], which both woundest and makest whole againe [i], bringest downe to the graue, and raisest vp [k].

Thy correction is vpon me, thy rod teacheth me wisedome [l]. Lo most louing father, I submit my selfe to the rod of thy discipline [m]. Strike both my back, and my neck too, that I maie turne mine vntowardlines after thy wil. Make me, ô Lord, thine humble and godlie disciple; as thou hast right wel accustomed to doo, that I maie euen wholie obeie euerie commandement of thine [n]. To thee, and to thy correction I commend both my selfe, and al mine: for better it is to be punished heere than heereafter [o].

Thou knowest al, and euerie thing; yea the most secret cogitation in the hart of man, thou knowest [p]. Thou knowest what shalbe afore it come to passe [q]: neither hast thou neede to

g Psal. 99, 4 Psa. 119, 75.

h Psal. 147, 3. Matth. 9, 2 22 25 29. 33 35. i Deu. 32, 39 k 1. Sam. 2 6. Tob. 13, 2. l Prou. 29, verse, 15. m Matt. 26, verse, 39. 42. n Psal. 119, 71

o Esai. 55, 6. Galat. 6, 9. 10.

p Heb. 4, 13

q Rom. 11 2

be informed, or admoniſhed of thoſe things which are doone in the world. Thou knoweſt whereby I maie profit beſt, and what good aduerſitie wil doo to the ſcouring off, as it were the ruſt of wickednes [r]. And therefore vſe me euen as thou wilt [f]; and reiect me not for my wicked life [t], which none knoweth ſo wel as thou, yea, to ſaie the truth, none knoweth it but thou alone [u].

[r] Wild. 3,6
[f] Luke. 22. verſe, 42.
[t] Luk.18,13
[u] Ioh.2,24. 25.

O Lord, grant me to know thoſe things that I ſhould know [x]; to loue that are to be loued [y]; to praiſe that which pleaſeth thee, to make account of ſuch as thou haſt in price; and finalie to miſlike that which thou doſt loath.

[x] Ioh.17,3.
[y] Deut.6,5. Matt.22,37

Suffer me not either to iudge after the ſight of the outward eies [z], or to giue ſentence according to the hearing of mine vnſilful eares: but with right iudgement to diſcerne betwene things both viſible, and ſpiritual [a], & afore al things euermore to ſeeke after the pleaſure of thine heauenlie wil. For commonlie the ſenſes of men in iudging [b] are deceaued; and the freends of this world by louing onelie viſible things [c] are deceaued alſo.

[z] Deut.1,17 1,Sam.16,7. Sirach.42,1 Iob. 10, 4.
[a] 1.Cor. 2, verſe, 10. 11,&c.
[b] 1.Cor.2,7 8. Iames. 2, 2. 3,&c.
[c] Ioh. 2,15. 16 17.

Is

Is a man so much the better, as he is greater in the opinion of man [d]? The deceitful in praising the deceitful; the vaine man in extolling the vaine; the blind in commending the blind; the weake in magnifieng the weake, deceaueth him; and by praising vainelie, he dooth verelie shame him [e]. For in truth such is a man, and no more, as thou esteemest him to be, as one [f] said right wel.

[d] Luke. 16, verse, 19. 20.

[e] Ioh 5, 44. Iohn. 12, 43.

[f] *Francis the Minorite.*

Chap. 57.

That we are to exercise our selues with baser works, when we cannot doo the best.

LORD.

MY sonne, thou canst not alwaies abide in the most earnest, and ardent studie of virtue, nor continue in the highest degree of heauenlie contemplation, but of force through original corruption [a], thou art made sometime to come downe vnto inferior things, & to beare the burden of this mortal life [b] though vnwillinglie and with griefe. For as long as thou carriest about a mortal bodie,

[a] Gen 3, 16. 17. &c. Rom. 7, 14. 15, &c.

[b] Wisd. 9, 5. 13.

thou shalt feele the weight and heauines of the same [c].

[c] Wis. 9, 15.

Therefore in the flesh thou must often groane vnder the burden of flesh [d]; because thou canst not alwaies without intermission continue in the studie of spiritual things, and heauenlie contemplations.

[d] Rom. 7, 24 25.

Here then it is behooueful to make recourse vnto base and outwarde workes; to refresh thy selfe in good deeds; and with a strong faith to waite [e] til I come from on hie to visit thee; and to suffer with patience thine exile [f] and hunger of minde, vntil I see thee againe [g], and deliuer thee from al troubles [h].

[e] Matth. 24 verse, 64. 47.
[f] Heb 11, 13 14 15.
[g] 1 Cor. 15. verse, 51. 52.
[h] Reuel. 21.

For I wil make thee to forget thy paines, and to enioie fullie the inner quietnes [i]. Yea I wil open vnto thee the field of the holie Scriptures, that with a ioieful minde thou maist begin to trauerse the waie of my commandements [k], and breake into these words [l]: The afflictions of this present time are not woorthie the glorie which shal be showed vpon vs.

[i] Gen 47, 9. Psa. 119, 54.
[k] Ioh. 16, 22.
[k] Ps. 119, 32
[l] Rom. 8, 18

That

Chap. 58.

That man should thinke himselfe to deserue, not comfort at Gods hand, but condemnation.

SERVANT.

O Lorde, I am not woorthie thy comfort, or anie spiritual consolation [a]. And therefore thou doest right wel [b], when thou forsakest me poore wretch, and leauest me without comfort.

[a] 2. Cor. 12. verse, 9. 10

[b] Psal. 115, 75.

For though I should powre out euen a sea of teares, yet could I not deserue anie comfort at thine hand. That which I deserue be stripes, and punishment; because I haue so often so greeuously offended thee, and in so manie things so greatlie sinned [c]. So that were the matter dulie considered [d], I am not woorthie the least of al thy comforts.

[c] Luk 15, 18. 21

[d] Psal. 69, 5. 13. 16.

And yet, ô gratious and merciful God, who wilt not that thy workes should perish [e], to declare the riches of thy goodnes vpon the vessels of thy mercie [f], thou doest vouchsafe to comfort mee hauing no merit, far

[e] Ezec. 33. verse, 11.

[f] Ephes. 1, 7. 8. Ephes. 2, 4. 5

g Psal. 71, 15 Luk 15, 22. 23 24 beyond the manner of men g: Neither be thine heauenlie comforts, like worldlie communications h.

h 2. Cor. 1, 12 2. Cor. 7, 4. 5 6 But what haue I doone, Lord, that thou shouldest impart vpon me anie spiritual comfort at al i? Trulie that I remember, I haue doone no good at al, but alwaies haue bin both proane vnto sinne k, and slowe to repent. And this is so true, as if I should denie it, both thou wilt find mee a liar, and no man dare stand to excuse me l.

i Rom. 11, 5. 6, &c. k Gen. 6, 5. Gen. 8, 21. Mat. 15, 19. Roman. 3, 9. 10 l Iob. 9, verse, 2, &c. 32 By my sinnes what haue I merited but hel, and euerlasting fire m?

m Matt. 25, verse, 41. And therefore I plainelie, and in deede confesse, I am woorthie al reproch and contempt; and most vnwoorthie to liue among thy sonnes, and seruants n.

n Luk 15, 21 Luke. 18, 13. And albeit I can hardlie be brought to doo it; yet becausse it is true, I wil confesse against my selfe my wickednes o, that so the sooner I maie obteine mercie at thine hand.

o Psal. 32, 5. But what shal I, sinner that I am, ful of al manner shame and infamie, what shal I saie? Surelie I haue nothing to saie, but euen this: I haue sinned, Lord, I haue sinned, take mercie on me p, forgiue me; suffer me yet

p Psa. 25, 11 Psal. 40, 11. 12 Psalm. 51, 1. 2 3.

a while to bewaile my wretchednes, before I passe ouer into the land of darknes, couered with the shadow of death [q].

For what els doest thou of a giltie and miserable man require, but that he afflict and humble himselfe for his sinnes [r]?

For of true repentance, and humbling of the minde, ariseth hope of pardon [f]; the trobled conscience is reconciled vnto God [t]; the fauor of God which was lost is recouered [u]; man is preserued from ỹ vengeance to come [x]; and with an holie kisse both God, and the sorowful soule doo meete together [y].

I saie, the vnfained repentance of sinnes committed is the accepted sacrifice vnto thee, ô Lord, sauoring more sweetelie in thy nosetrils than dooth the perfume of frankincense [z]. This is the sweete ointment which thou, who neuer despisest the trobled and humbled minde of man [a], wouldest shouldbe powred vpon thine holie feete [b]. This is the place of refuge against the rage of the enimie [c]; here it is amended and washt awaie whatsoeuer els-where was polluted, and defiled [d].

[q] Iob. 10, 21 22
[r] Eze. 18, 21 22
Ezec. 32, 14. 15
[f] Psal. 32, 5.
Psal. 51, 17.
[t] Heb. 9, 14.
[u] Zach. 1, 3.
[x] Mat. 3, 7.
[y] Luke. 15, verse, 20.
[z] Psa. 51, 16 14 19
[a] Psa. 147, 3
[b] Luk. 7, 37. 38
[c] Psa. 138, 6. 7
[d] Psal. 51, 2. 7
1. Cor. 6, 11.

Chap. 59.

Men carnallie minded find no fauor before God.

LORD.

SOnne, my fauor is more pretious, than that it wil medle with outward things, and earthlie pleasures [a].

Wherefore thou must cast off what soeuer is a let therevnto [b], if thou wouldest bee replenished with the same.

Leaue companie [c]; loue to dwel by thy selfe alone; auoid communication; but powre out godlie praiers before the Lord [d], that thy mind maie be stirred vp vnto godlines, and kept from sinne.

Despise euen the whole world, and prefer the calling of God before al outward things [e]. For doubtles thou canst not both serue me, and delight in transitorie things too [f].

Thou must leaue thine acquaintance, and deare freends [g]; and cal awaie thy minde from al worldlie pleasure [h]. So doeth Peter admonish the disciples of Christ, that they behaue

[a] Ioh. 14, 27 Ioh. 16, 33. Phil. 4, 10. 11 12

[b] Luk. 9, 23 Iohn 8, 54.

[c] Matt. 6, 6. Mat. 14, 23.

[d] Luk. 18, 1. 2, &c. 1. Thes. 5, 17 18

[e] Luk. 9, 59. 1. Ioh. 2, 15. 16

[f] Mat. 6, 24.

[g] Luk. 9, 23. 24 Luke. 14, 26. 27 Ioh. 12, 25. 26

[h] 1. Ioh. 2, 15 16

haue themselues in this world as pilgrims, and strangers [i].

O with what a faith & confidence shal he die, who is not kept back with the desire of anie earthlie thing [k].

But no sicke man can haue such a mind; neither doth the carnal man perceaue the libertie of him who is spiritual [l].

But if he wil become spiritual, he must renounce both strangers, and nigh freends also [m], and take heede of none more than of himselfe.

If thou hast perfectlie subdued thy selfe [o], thou shalt with more ease vanquish other things. For that is true victorie, to triumph ouer a mans selfe.

For he who hath his mind so in subiection, that both his desire obeieth reason, and his reason fulfilleth my commandements in al things, is doubtles both a conqueror of himselfe [p], and also a lord of the world [q]: to which top of perfection if thou wouldest clime, thou must manfullie begin, and laie the axe to the stump [r], so to cut off euen by the root al hidden and immoderate loue, both of thy selfe, and also of euerie priuate and carnal good thing.

For

i 1. Pet. 2, 11

k Gal. 6, 14. Rom. 8, 35. 36. Phil. 3, 20.

l Rom. 8, 5. 1. Cor. 2, 14. 15 16.

m Matt. 10. verse, 37.

n Ro 7, 23. o Cor 2, 14. o Marke. 8, verse, 34.

p Matth. 5, verse, 38. 39

q Ro. 8, 37.

r Matt. 3, 10

[f] Mat. 7, 3. 4. [t] Mat. 11, 29 [u] Rom. 6, 3. Coloss. 3, 5. [x] Eph. 4, 22 23 24 [y] Iames. 4, 1 2 3. [z] Gal. 5, 19. 20 21. [a] 1. Ioh. 2, 15 16. Philip. 3, 7. 8. [a] 1 Cor. 7, 29. 30 31.

For of this immoderate selfe-loue onlie dependeth almost al that a man must vtterlie roote vp [f]: which vice being once subdued, great peace, and perpetual quietnes wil ensue [t].

But, for that few doo endeuor perfectlie to mortifie [u] and altogither to forsake themselues [x], it commeth to passe that manie do remaine snarled within [y], and can not in spirit rise aboue themselues.

But he that freelie would liue with me, must mortifie and slaie al wicked and intemperate affections of his mind [z]; and sticke to nothing created ouer greedilie [a].

Chap. 60.

The diuers working of Nature, and of Grace.

LORD.

MY sonne, consider diligentlie the diuers motions betwene Nature and Grace. For after so subtile, and contrarie a maner their motions be, that hardlie they can be discerned but of the spiritual, and illuminated man [a].

[a] 1. Cor. 2, verse, 14.

Al

Al men couet in deede that which is good, yea and pretend a color of goodnes in their deeds, and saiengs: therefore vnder the showe of that which good is manie are deceaued.

Nature is craftie, and carieth awaie, intrappeth, and deceaueth manie a man; yea and it would alwaies be the end of actions [b]: but Grace dealeth simplie, and declineth from al kind of euil; vseth no deceit, dooth al things plainlie for Gods sake, and resteth in him vnto the end [c].

Nature refuseth to die [d], to be kept downe, to be ouercome, to be in subiection, and to be kept vnder: Grace studieth to be mortified [e]; striueth against appetite [f]; coueteth to be brought in subiection, & to be ouercome [g]; wil not vse hir libertie [h]; loueth to be kept in awe; wil not lord ouer anie; but is readie euermore to liue, to abide to be vnder God, yea and for Gods cause humblie to obeie euerie man [i].

Nature seeketh after profit [k], and considereth what lucre maie be gotten by another: but Grace doth note rather what maie benefit others [l], than profit hir selfe.

Nature is glad when she is had in honor

[b] Rom. 1, 20. 21. Rom. 10, 3. 4.
[c] 1. Cor. 13, verse, 1, 2.
1. Cor. 15, 30 31 32.
[d] Matt. 26, verse, 69. 70. Luk. 22, 55. 56 57. Iohn. 21, 18
Rom. 7, 15. 16, &c.
[e] Gal. 6, 14.
[f] Rom. 7, 22 23.
[g] Ephe. 5, 6.
1. Pet. 2, 11. 12.
[h] 1. Co. 6, 12. 13.
[i] 1. Co. 13, 3. 4, &c.
[k] Matth. 19, verse, 21. 22.
[l] 1. Cor. 9, 12 15
1. Cor. 10, 33.
Colos. 3, 1. 2.

honor, & commended among men [m]: but Grace aſcribeth al glorie and praiſe vnto God [n].

Nature feareth reproch and contempt [o]: but Grace is glad to be rebuked for the Name of Chriſt [p].

Nature loueth eaſe and quietnes of bodie [q]: Grace cannot be idle, but willinglie ſetteth hir ſelfe to labor [r].

Nature ſeeketh after curious, and goodlie, and abhorreth from baſe and groſſe things [s]: Grace is delighted with ſimple and baſe things, deſpiſeth not rough, neither refuſeth to put on old rags [t].

Nature reſpecteth tranſitorie things [u], reioiſeth at worldlie gaine, fretteth at loſſe, and at euerie deſpiteful word is out of quiet: but Grace hath reſpect vnto heauenlie things, cleaueth not to the world [x], at loſſe is not trobled [y], nor diſquieted at ſharpe words [z]: becauſe hir treaſure is repoſed in heauen, where nothing periſheth [a].

Nature is couetous, and more gladlie taketh than giueth [b], louing priuate gaine: but Grace is bountiful [c], and liberal, ſhunneth priuate commoditie, is content with little [d], iudging it better to giue than to receaue.

Nature

[m] Toh. 5, 44 Iohn. 12, 43. Acts, 12, 21. 22, &c.
[n] 1. Co. 10, 31 Coloſ. 3, 17. Acts. 14, 13. 14. 15.
[o] Luk. 18, 18
[p] Acts. 5, 41 Matt. 5, 10.
[q] Mat. 25, 8. 18
[r] 1. Cor. 15, verſe, 30. 32. 2. Cor. 11, 23 24.
[s] Luk. 16, 19.
[t] Phil. 4, 11. 12. 2. Cor. 11, 27
[u] 1. Tim. 6, 7. 8.
[x] Luk. 12, 16 17, &c.
[y] Lu. 12, 22. 23.
[z] 1 Co 13, 7.
[a] Mat. 5, 11.
[b] Mat. 6, 20
[c] 1. Cor. 6, 9 10.
[d] 1. Co. 13, 4
[e] Act. 20, 33 34.

Nature is bent vnto the world [e], vnto the flesh, vnto vanitie, and to vagaries: but Grace allureth vnto God, and vnto wel dooing; biddeth al creatures fare-wel, flieth the world, abhorreth the desires of the flesh [f], abstaineth from idle gadding, & blusheth to be seene abroad.

Nature seeketh outward solace, by whose allurements it may be delighted [g]: but Grace seeketh comfort at God alone, and delighteth hir selfe in the chiefe good [h] aboue al visible things.

Nature dooth al for gaine, nothing franklie; and stil looketh either for as good a reward or greater, and hopeth either for praise or for fauor in respect of benefits bestowed; finalie it coueteth to haue hir deedes, and gifts to be greatlie accounted of [i]: but Grace hunteth after no worldlie thing, neither looketh for anie recompense besides God alone; nor yet coueteth more temporal things than are necessarie for the attainement of euerlasting life [k].

Nature glorieth in the multitude of freends, and kinsfolke, & boasteth in the nobilitie of stock, & ancestors; fauoreth the mightie, flattereth the wealthie:

[e] Gen. 6, 5.
[f] 1. Ioh. 2, 15 16
1. Cor. 7, 31. Galat. 5, 19. 20
[g] Luk. 15, 13
[h] 1. Cor. 1, 3
[i] Mat. 6, 1. 2
[k] 1. Tim. 6, 7 8

wealthie; and loueth hir equals: but
[l] Mat. 5,44. 45 Grace loueth euen hir enimies [l], braggeth not of manie freends, neither yet respecteth the place, or stock
[m] Ioh. 8, 33 whence she was borne [m], vnles the greater virtue and godlines florished there. This Grace fauoreth the poore more than the rich; lamenteth the case of the innocent more than of the mightie; delighteth in the true, not in the deceitful; and alwaies exhorteth good men to folowe chieflie the
[n] 1. Cor. 12, verse, 31. [o] Ephes. 5,1. most excellent gifts [n], and to expresse the Sonne of God in their maners [o].

Nature quicklie complaineth of
[p] Mat 6, 32 [q] Ro. 8, 35. 2. Cor. 11, 27 want and pouertie [p]; Grace constantlie endureth need [q].

Nature referreth al to hir selfe, & striueth and contendeth for hir selfe:
[r] 1. Cor. 10, verse, 31. Colos. 3, 17. but Grace referreth al things vnto the glorie of God [r], whence she
[s] Iam. 1, 18. 1. Iohn, 3, 9. Iohn. 1, 12. 13 sprang [s]; ascribeth no goodnes to hir selfe, is not arrogant [t], nor contentious, neither yet preferreth hir owne
[t] 1. Cor. 13, verse, 4. 5. 6. opinion before others, but in al studie and searching of the truth submitteth hir selfe to the wisedome, and iudgement of God.

Nature coueteth greedilie to knowe, and to heare newes, and secrets,

crets, loueth outwardlie to appeare, and to trie much by the senses; and finalie desireth to be knowen, and to doo such things, as maie bring hir fame and glorie of the world [u].

But Grace seeketh not after newes, and curious knowledge [x]; both because it proceedeth altogether from the old corruption of man [y], and also for that in deede there is no newe or durable thing vpon earth [z]. And therefore it teacheth men to absteine from foolish pleasure [a], to shun vaine glorie [b]; modestlie to conceale such things as seeme praise-woorthie, and to be had in admiration for their excellencie [c], and of euerie thing, and knowledge to get profit, and to seeke the glorie of God [d]. Finalie she desireth to haue neither hir selfe, nor hirs to be praised [e], but God, who of meere goodwil imparteth al things vpon vs [f], to be thanked for his benefits [g].

This Grace is a light set aboue Nature, and a certeine singular gift of God, a note proper to the elect, and pledge of euerlasting life, which lifteth a man from earthlie to the loue of heauenlie things [h], and of a carnal makes a spiritual man [i].

And

[u] Ioh. 5, 44. Iohn. 12, 43 Matth. 6, 1. 5 16
[x] Eccl. 3, 22 23 24
Rom. 12, 3.
[y] Gen. 6, 5.
[z] 1. Cor. 7, 3 1. Iohn. 2, 15. 16 17
[a] Ier. 9, 23.
[b] Gal. 5, 26.
[c] 1. Cor. 13, verse, 4.
[d] Coloss. 3, verse, 17
[e] 1. Cor. 4, 6 7
[f] Iam. 1, 17.
[g] 1. Thess. 5, verse, 18.
[h] Coloss. 3, 1 2
[i] Rom. 8, 1. 2 1. Cor. 2, 10. 11, &c. Galat. 4, 6.

And therefore the more Nature is
preſſed downe, and tied vp, the more
k 2.Co.4,16 Grace is inſpired [k], & the inner man
17 with new gifts after the image of God
18 is renewed euerie daie [l].
l Eph.4. 22.
23
24
Coloſſ. 3,9.
10

Chap. 53.

Of the corruption of Nature; and power of Gods heauenlie *Grace.*

SERVANT.

O Lord, my GOD, who haſt created mee after thine owne image [a], giue me ſuch Grace (which is moſt excellent, and neceſſarie vnto ſaluation as thou haſt ſhowen [b]) that I maie ſubdue my wicked Nature, drawing me alwaies vnto ſinne and deſtruction [c].

a Gen.1, 26.
27
Geneſ. 5,1.
Wiſd.2, 23.
Eccleſ.17,1.
2
3

For I ſee in my fleſh the lawe of ſinne, rebelling againſt the lawe of my mind [d], and leading me captiue to the ſatisfieng of my deſire in manie things, ſo that without the aſſiſtance of thy moſt heauenlie Grace, powred zelouſlie into my mind, I am vnable to reſiſt the aſſaults thereof.

1 Cor.11, 7.
Colo. 3 ,10.
b Luk.9,23.
c Gen. 6,5.
d Rom.7,23

Yea, Lord, I lacke thy Grace, and that much Grace of thine, whereby my

my Nature prone vnto al impietie euen from my youth [e], maie be subdued, and ouercome. For nature being fallen through the offense of the first man, and defiled through sinne, the punishment therof hath redounded vnto al mankind. So that nature, which at the first thou diddest make good and righteous, is now counted for the sinne, & infirmitie of the corrupt Nature, inasmuch as the motion left vnto it tendeth alwaies vnto euil, and inferior things [f]. For, as touching that little power which abideth in the same [g], that is like a certaine sparkle raked vp in the ashes.

That is that natural reason, enclosed about with blacke darknes, yet so that somewhat stil it can discerne, and iudge betweene good and euil, betweene truth and falshood [h], although it haue no power to fulfil that which it alloweth [i], neither enioieth a perfect light of the truth [k], with soundnes of hir affections.

Hence, ô my God, is it, that, as touching the inward man, I am delighted with thy law [l], knowing that thy statutes are good, righteous, holie [m], and that they reprœue euil & wickednes, and teach what is to be auoided.

[e] Gen. 8,21. Matt. 15,19

[f] Wisd. 9,15 Rom. 7, 14. 15. 18.

[g] Iohn. 1, 5. 2. Pet. 1, 19.

[h] Rom. 7,14 15, &c.

[i] Phil. 2, 13. 2. Cor. 3, 5.

[k] Mat. 6, 22. 23.

[l] Rom. 7, 22

[m] 1 Tim 1, 8 Rom. 7, 12. 13 18.

Rom. 7, 23. auoideſt. But in my fleſh I ſerue the lawe of ſinne, whileſt I obeie the appetite more than reaſon.

18. Hence it is, that to wil is preſent
n Pſ. 104, 29. with me, but alas I finde no meanes
o Rom. 7, 15 to performe. Hereof it is that oftentimes
p Wiſ. 9, 15. I purpoſe to doo manie things
q Phil. 2, 13. wel; but becauſe thine heauenlie fa-
r Iohn. 15, 4 5. uor is wanting [n] which maie helpe
f Phil. 4, 13. mine infirmitie, by a little reſiſtance I
t Rom. 5, 20 21. ſlide backe, and tire. Yea hereof it is, that I know in deede the waie of
u Ro. 3, 20. righteouſnes, and ſee as in a glaſſe
Galat. 2, 16. what my dutie is [o], but through the
Rom. 11. 5. 6. waight of my ſinne [p] I haue no power to ariſe vnto perfection.

x Rom. 11, 17 18. O Lord, how greatlie doo I lacke
y 1. Cor. 1, 19 20. thy Grace both to begin what good is, & alſo to proceede thoroughlie in
z Luk. 12, 16 17, &c. goodnes [q]. For without it can I doo nothing [r]; through the helpe thereof
Luke 16, 22 23. I can doo al things in thee [f].

a 2. Sam. 14. verſe, 25. O heauenlie grace in deed [t], with-
2. Sam. 18, 9 10. out which neither the merites of
b 1. Sam. 17. verſe, 4. man [u], nor the gifts of Nature are of
5, &c. price [x]. O Lord, without thy Grace
c Acts. 12, 21 22. neither learning [y], neither riches [z],
23. neither beautie [a], nor ſtrength [b], nor wit, neither eloquence [c] is of anie waight before thee.

For the gifts of Nature are cõmon

to

to the wicked as wel as to the good [d]: but Grace is a gift peculiar onlie to the elect [e], which who so hath, are counted meete and woorthie eternal life. Finalie it is so excellent, that without it neither the gift of prophesie, nor the working of miracles [f], neither the profound knowledge of secret things, is anie thing woorth: yea neither faith, nor hope, nor anie other virtues are accepted in thy sight without loue and Grace [g].

O blessed Grace, which makest him rich with virtues, who is poore in spirit [h]; and him humble of mind, who is rich for goods [i]: Come, come downe to me, fil me earlie with thy comfort, that my mind for wearines and hunger doo not faint.

O Lord, I beseech thee, impart thy Grace vpon me [k]: that is sufficient for me [l], though I haue nought els that Nature would require. Yea, I protest if that be with me, I wil dread no tentation, nor troble whatsoeuer [m], that is my strength [n], that bringeth counsel and helpe [o]: yea it is both mightier than al enimies [p], and wiser than the prudent [q].

It is the mistres of truth, ỹ teacher of discipline, the light of the mind [r], the

[d] Iere. 9. 23
Psal. 73, 1. 3.
[e] Rom. 11, 5. 6.
[f] Mat. 7, 22.
[g] 1. Cor. 13, 1 2, &c.
[h] Matt. 5, 3.
[i] Rom. 11, 20
[k] Luk. 1, 30. 48
[l] 1. Cor. 12. verse, 9.
[m] Psal. 23, 4 Rom. 8, 35.
[n] Psal. 18, 2.
[o] Ps. 19, 14.
[p] Rom. 8, 31
[q] 1. Cor. 1, verse, 19. 20.
[r] Mat. 11, 25 26. Luk. 10, 21.

the comfort in affliction, the expeller of sadnes, the remœuer awaie of
f Psal. 80, 3. 4 7 19. care f, the nourisher of religion; the mother of teares: at a word, without it what am I but withered wood, and a
t Iohn. 15, 4. 5. 6. roote most vnprofitable, and to be cast awaie t?

Wherefore, ô Lord, let this thy Grace both go afore, and also folow me, whereby I maie continuallie applie my selfe vnto wel-doing, through Iesus Christ thy sonne, *Amen.*

Chap. 62.

That we ought to denie our selues, and to imitate Christ by the crosse.

LORD.

THe more thou leauest thy selfe a, my sonne, the nigher thou commest vnto me b.
a Luk. 9, 23.
b 2. Co. 4, 16

As outwardlie to couet nothing, causeth inward peace: so inwardlie to forsake ones selfe, ioineth man to God c.
c Luk. 9, 24

My mind is, that thou learne a perfect denial of thy selfe in my wil, and that without al contradiction or muttering d. Followe thou me e: I am the waie, the truth, and the life f. With-
d Matt 9, 9. Mat. 19, 27.
e Ioh. 21, 19 22.
f Iohn. 14, 6

Without a waie men walke not; without a truth they know not, without a life they liue not. I am the waie wherin thou must walke, the truth wherevnto thou must sticke, the life for which thou must hope. I am the waie inuiolable, the truth infallible, the life euerlasting. I am the right waie, the chiefest truth, the true life, the blessed life, the life vncreate.

If thou go forward in my waie, thou shalt know the truth, and the truth shal so make thee free [g], that thou shalt attaine vnto euerlasting life. [g] Ioh. 8, 31. 36

If thou wouldest enter into life, keepe the commandements [h], If thou wouldest knowe the truth, beleeue me [i], If thou wouldest be perfect, sel al [k]. Wouldest thou be my disciple? then denie thy selfe [l]. Wouldest thou attaine vnto a blessed life? then despise the life present [m]. Wouldest thou be extolled in heauen? then debase thy selfe on earth [n]. Wouldest thou raigne with me? then suffer with me [o]. For onelie the seruants of the crosse doo find the waie of happines, and of a true life [p]. [h] Mat 19,17 [i] Ioh. 8, 31. 32 [k] Mat 19,21 [l] Luk. 9, 23 [m] Ioh. 12, 25 [n] Luk. 18, 13 [o] 2. Tim 2, verse, 12. Rom. 8, 35. [p] Acts. 14. 22

SERVANT. O Lord Iesu Christ, for asmuch as thy waie is narrowe [q] & odious [q] Mat. 7, 13 14

[r] Ioh. 15, 18 19 20 [f] 1. Ioh. 2, 15 16 17 odious to the world [r], giue me grace with thee to despise the world [f]. For neither is the seruant greater than the Lord, nor the disciple aboue the maister [t].

[t] Matth. 10, verse, 24. Luke. 6, 40. Iohn. 13, 16. Iohn. 16, 20. [u] Psal. 119, 9 Psal. 25, 12: 14 [x] Ps. 119, 14 103 111 127. [y] Mat. 7, 24 25 Iames. 1, 25. [z] Ioh. 14, 22 [a] Matt. 25, verse, 34. [b] Psa. 89, 28 33 [c] Luk. 21, 19 [d] Acts. 14, verse, 22.

Let thy seruant be exercised in thy waie, because therein my saluation, & true holines dooth consist [u]. Whatsoeuer I reade, or heare without the same, can neuer fullie recreat or delight me [x].

LORD. Sonne, seeing thou hast read, and knowest al these things, blessed shalt thou be, if thou fulfil them [y]. He that vnderstandeth and fulfilleth al my commandements, loueth me, and I wil loue him againe [z], and reueale my selfe vnto him, and bring it so to passe that he shal sit with me in the kingdome of my Father [a].

SERVANT. Grant therefore, Lord, that what thou hast said and promised, maie come to me [b].

From thine hands I haue receiued the crosse, I wil beare the same euen to the death, as thou hast enioined me [c].

Doubtles the life of a true Christian, is the crosse; but that is the waie into heauen [d]: neither backward, nor from

from our course we maie not go [e].

Fight brethren, let vs proceed together: Iesus wil be with vs [f], for Iesus sake, we haue taken this crosse vpon vs, let vs perseuere in the crosse for Iesus sake [g]. He wil helpe vs, who is our captaine, and goeth afore vs [h].

Lo, our King goeth in before vs, fighting on our behalfe [i]. Let vs followe manfullie [k], let no man be dismaied; let vs euen valiantlie appoint to die in battel [l]; neuer let vs staine our honor by flieng from the crosse [m].

e Luk.9,62.
f Matth.28, verse, 20. Ioh.16,22.
g Mat.5,11 Iohn.15,19. 20
h 1.Pet.2,21. 22 23 Phil.2,5. 6 7 8
i Heb, 12,1. 2 3 4 Reue.17,14.
k Psa.27,14
l 1. Tim. 1, verse, 18. 1.Tim.6,12. 2.Tim.2,3.
m Luk.6,26

Chap.63.

That we should take heede of despaire, though we fal sometime.

LORD.

SOnne, patience and repentance in aduersitie [a], dooth more please mee than much ioy, and deuotion in prospetitie. a Esai.30,15 Luk.21,19.

Why art thou vexed at so smal a thing spoken against thee? the which were it greater shoulde not moue thee [b].

b Mat.5,11,

Care not for this, it is no new thing, nor the first [c], and shal not be the last, if thou liue longer. c Heb.12,3 1.Pet.2,21. 22

O.I. Thou

Thou art man good inough, while
d Matt. 26, verse, 33. 35 Luk. 22, 33. prosperitie doth last [d]; yea thou canst giue counsel also to others, and encourage them with words: but when sudden aduersitie is at hand, thou art straight-waie without both counsel
e Matt. 29, verse, 69. 70 Luk. 22, 56. 57 and courage [e].
f Ps. 119, 67. 71 Prou. 3, 11. 12 Heb. 12, 7. 8 9 Weigh what thy frailtie is, of which thou hast proofe oftentimes in little chances. Notwithstanding these and such like, are good for thee [f].
Cast these things out of thy mind, as thou knowest thou shouldest doo; and if they touch thee, endeuor that they neuer ouerthrowe thee, nor ouertroble thee: at the least wise beare
g Rom. 12, verse, 12. them patientlie [g], if thou canst not
Iames. 1, 1. 2 ioifullie.
Now if thou heare such things against thy wil, and conceiuest indignation thereat, bridle thy selfe, and take heede that nothing slip out of thy mouth, whereby the little ones
h Mat. 18, 6. 7 Mark 9, 42. Luke. 17, 1. 2 maie be offended [h]. So wil both this perturbation of thine quicklie be setled, and thy griefe of mind, through the returne of Gods grace, be turned into ioy.
i Psal 50, 15 Psal. 91, 15. Esaie. 49, 8. I yet liue, saith the Lord, readie to helpe, and extraordinarilie to comfort thee, if thou cal vpon me [i] religi-

ouslie in faith [k].

Be thou patient, and prepare thy selfe to greater trobles [l]. Thou must not therefore be out of hart, though thou see thy selfe greatlie to be afflicted, & tempted grieuouslie [m]. Thou art a man, no God; neither Angel, but flesh.

Thinkest thou alwaies to abide in one and the same state of godlines? when neither the Angel in heauen [n], nor Adam the first man in paradise [o] could, for both fel quicklie?

I am he who wil both strengthen the mourners with health [p], and exalt vnto my dignitie such as acknowledge their owne weakenes [q].

SERVANT. O Lord, for thy words, more sweete to me than honie, and the honie combe [r], I thanke thee.

Alas, in such calamitie and trobles what should I doo? dideſt not thou strengthen mee with this ghostlie speech [s]?

So that at length I maie come vnto the port of saluation, what skilleth it what and how great things I endure?

O Lord grant me a good end; and a blessed departure out of this life: O my God, remember me [u], & guide

[k] Mat. 21, 22. Iames. 1, 6.
[l] Psa. 27, 14. Psa. 21, 34. 1. Cor. 16, 13.
[m] verse, 13. Iames. 1, 14. 21.
[n] Iob. 4, 18. 2. Pet. 2, 4. Iude. 6.
[o] Gen. 3, 17.
[p] Psa. 113, 7.
[q] Psa. 145, 19. Luke. 1, 52.
[r] Psal. 119, verse, 103.
[s] Psal. 119, verse, 92.
[t] Rom. 8, 18. 35. 36.
[u] Luke. 23, verse, 42.

me the right way into thy kingdome, *Amen.*

Chap. 64.

That high matters, and secret iudgements of God should not be searched after.

OF hard matters, my sonne, and of the secret iudgements of GOD take heed thou dispute not [a]. I saie reason not either why this man is so reiected, or that man in such fauor [b]; why this man is so miserablie afflicted, that man so highlie aduanced.

[a] Pro. 25, 2. Eccles. 3, 22 23 24.
[b] Rom. 11, 18 19.

These things are beyond the reach of man; neither is anie reason, or disputation meete inough to search out the counsel of the Almightie [c].

[c] Esa 40, 28

Therefore, when either the enimie dooth bring these things into thy minde, or els some curious felowes enquire of thee, answere with the Prophet [d]: Righteous art thou, ô Lord, and iust are thy iudgements. Again: saie, [e] The iudgements of the Lord are truth, they are righteous altogether.

[d] Psal. 119, verse, 137.
[e] Psal. 19, 5.

For my iudgements are to be fea-

red,

red, not to be discussed, in asmuch as they are aboue the capacitie of man [f].

[f] Ro.11, 33.

Doo thou neither enquire, nor dispute touching the merits of saincts, who either was more holie in the world, or is more glorious in heauen. For these things oftentimes breede strife, and vaine contentions [g], yea and moreouer they nourish pride, & ambition, whereof spring enuie, and discords [h], whiles one doth proudlie contend, one to be more holie & religious than another.

[g] 1.Tim.1,4

[h] 1.Tim.6,4 5.

The desire to learne, and to finde out these things gets no profit at al; but displeasure of the saincts. For I am not the God of dissention, but the God of peace [i]; which peace consisteth in true modestie [k], not in arrogancie of mind [l].

[i] 1.Cor.1,14 verse, 33.
[k] Mat.11, 29
[l] Esai.57,21

Some through good wil are more enclined toward these than toward those: but that doo they rather of humane affection, than of heauenlie [m].

[m] 1.Co.3,3 4 5.

I am he who made al the saincts [n], who haue indowed them with gifts [o], and exalted them to glorie [p]. I know what euerie one hath deserued, I preuented them with most liberal blessings [q]; I before the world began, foreknew who were to be loued [r]; I

[n] Gen.2, 9.
[o] Iam.1,17.
[p] Ioh.17,22
[q] Psal.21, 3. Matt.5, 45.
[r] Rom.8,28 29 30. 2.Tim.1, 9.

chose them out of the world [f], not they me; I, of my great fauor, called them [t], and drew them [u] mercifulie vnto me, I leade them through manifold tentations [x], and powred most singular comforts vpon them [y]; I gaue them power to perseuere [x], and crowned their patience [a]; I knowe both the first and the last [b]; I loue al men most woonderfullie [c]. I am to be praised in al my saincts [d] and in each of them honored and glorified, who haue so gloriouslie exalted such as I did predestinate [e], and that without anie merits at al which they had done [f].

Therefore who so despiseth euen the least of my seruants, doth not honor the great [g]. Because I haue made the final as wel as the great; so that he who derogates from anie of the saincts, derogats from me, and from al the partakers of the celestial kingdome.

For al are one through the band of loue, they al thinke one thing, they mind one thing, and they loue alas one [h].

Yea, which is far more strange, they loue me more than themselues, or anie merits of their owne [i]. For being

[f] Ioh. 15, 16
[t] Rom. 8, 30
[u] Iere. 3, 31
John. 6, 44. 65.
[x] Heb. 11, 32 33 34.
[y] Psa. 94, 19
[a] 2. Cor. 1, 7.
[b] 2. Cor. 7, 4. 5, &c.
[c] Phil. 1, 12. 13 14.
Philip. 2, 30
[d] 2 Tim. 2, verse, 12. Reu. 2, 26.
[e] Ma. 19, 30
Mat. 5: 45.
1. Tim. 2, 4.
[f] Psa. 148, 1. 2, &c.
Psal. 150. 1. 2, &c.
[g] Ro. 8, 30.
Epheſ. 1, 4. 5.
[h] 2. Tim. 1, 9.
[i] Ma. 10, 40
Mat. 18, 10.
Mat. 25, 45.
Luk. 10, 16.
[j] Rom. 12, 4.
[k] Exo. 32, 32

being vanquished aboue themselues, & carried awaie from al selfe-loue, they proceede wholie into the loue of me, so that nothing can either turne them awaie, or keepe them downe [k]. For being ful of eternal truth, they burne with the fire of loue vnquenchable.

[k] Rom. 5, 3. 4 5 Rom. 8, 35. 36

Let therefore carnal, and fleshlie men, who know nothing but how to loue their priuate ioies [l], surcease from prating about the state of the godlie [m]. For they ad vnto, and diminish from their praises, according as in affection they are inclined, not as pleaseth the eternal truth.

[l] 1 Cor. 13, 5 [m] 1. Cor. 2, verse, 14.

Manie are ignorant; but they especialie, who being smalie inlightened, can seldome loue anie man with a perfect spiritual affection of loue [n].

[n] 1 Ioh. 2, 9 10, &c. [o] Wisd. 9, 13 14 15

Some through natural and humane affection are inclined toward these men, and toward those: and as they thinke of earthlie, so they iudge of heauenlie things [o].

Iohn. 8, 15. Iohn. 3, 3. 4 5

But vnspeakeable is the difference betweene those things which vnperfect men doo dreame of, & betweene that which men spiritualie inlightened from aboue [p] doo behold [q].

[p] 2. Tim. 3, verse, 16. 2. Pet. 1, 21. [q] Mat. 13, 11 Iohn 8, 23. 2. Cor. 2, 14. 15 16

Therefore my sonne, wade not curiouslie

riouslie in those matters, which passe
r Eccl. 3,22. the reach of thy wit r: but bend thy
23 whole studie, that thou maiest be
24 found the least in the kingdome of
s Matth. 5,3 God s.

Now in case a man knew who were either more holie for zeale, or in place more honorable than the least in the kingdome of heauen, what good would that knowledge bring him, but onelie to make him the more
t Eccles. 1, verse, 13. humble in my sight thereby t, and to breake the oftener into the praise of my Name!

He pleaseth God better that thinketh how great his sinnes, and how
u Mat. 18,1. 2 litle his virtues are u, and how far he is from the perfection of godlie men, than he dooth which disputeth about the highnes & basenes of the saincts of God.

They glorie not of their owne merits, in asmuch as they ascribe no goodnes to themselues, but confesse that whatsoeuer they haue, commeth
x 1. Cor. 4, 6 7 from me x, who haue giuen them al things y of mine infinite mercie and
y Iam. 1, 17. loue.

And they for their parts are filled with such fulnes of the Godhead, and
z Psa. 16, 11. Ioh. 16, 22. ioy z, that they lacke no glorie, nor
33 felici-

felicitie at al.

The saincts the more brighter in glorie, the more humble are they [a], and the nigher and deerer to me. Therefore shal you finde it written, that they cast their crownes before the throne of God [b], and with faces toward ỹ ground before the lambe [c], worshipped him who liueth for euer and euer.

[a] 2. Cor. 12, verse, 4. 5. 10.
[b] Reu. 4, 10. 11
[c] Reue. 5, 8. 12. 13

Manie reason who is greatest in the kingdome of God [d], which neuer reckon whether they be themselues to be counted in the number of ỹ least.

[d] Matt. 18, 1. Mark. 9, 34. Luke. 9, 46.

In heauen to be euen the least is a great thing, where al be great. For al both shal be called [e], and are [f] the children of God.

[e] Matt. 5, 9. Matth 6, 9.
[f] Mar. 13, 38 Mat. 25. 34.

He that is least shal become as a thousand [g]; and he that is an hundred yeeres old, being a sinner, shal die as a yoong man [h].

[g] Esa. 60, 22
[h] Esa. 65, 20

For when the disciples demanded who in ỹ kingdome of heauen should be greatest, they had this answere made them [i]: Except ye be conuerted, and become as litle children, ye shal not enter into the kingdome of heauen. Whosoeuer therefore shal humble himselfe as this litle childe, the same is the greatest in the king-

[i] Matt. 18, 3.

dome of heauen.

Wo then to them who disdaine to humble themselues with little ones. For the gate of the kingdome of heauen is too lowe for them to enter in thereat [k]. Wo also to the rich [l], who haue their comforts in this world. For they shal stand howling without [m], when the poore are entered into the kingdome of God.

But ye meeke ones [n] reioise; and be glad ye poore. For yours is the kingdome of God [o], obeieng or walking in the truth.

[k] Mat. 7, 13.
[l] Luk. 6, 24.
[m] Mat. 25, verse, 41. Luk. 16, 23, 24.
[n] Mat 11, 29.
[o] Mat. 5, 3.

Chap. 65.

That al our trust, and confidence must be fixed on God alone.

SERVANT.

O My Lord, wherein is mine hope fixed in this life? or what is my greatest comfort of al things which are anie where vnder the coape of heauen?

Is it thou, my Lord and God, whose mercie is infinite?

When was it with me either wel, if thou wert absent; or il, if thou wert present [b]?

Doubtles I would choose to be rather

[a] Psa. 100, 5. Psa. 103, 11. Lame. 3, 22, 23. Ecclus. 18, 3, 4, 5.
[b] Ps. 104, 27, 28, 29.

ther poore for thee [c], than rich without thee [d]: and rather with thee to be a pilgrime on earth [e], than without thee to possesse heauen [f].

Where thou art, there is heauen [g]; where thou art not, there is hel, and destruction [h].

Thou alone art the thing which I desire [i]; therefore neede haue I to sigh, to crie, to praie vnto thee [k].

Finalie I can trust none, that can dulie assist me in my troubles, but thee alone my God: thou art mine hope [l], thou art my confidence, thou art my comforter, in al things most faithful.

Al men seeke their owne [m]: but thou desirest naught but my welfare and profit [n]; and turnest al things for me to good.

In that thou laiest me open to tentations and troubles, it is altogether for my profit [o]. For thy woont is a thousand waies to trie such as thou louest [p]. In which trial thou oughtest no lesse to be loued, and praised, than if thou didest replenish me with al celestial comforts [q].

Wherefore in thee, my Lord and GOD, I place al mine hope and confidence [r]; on thee doo I laie al my

[c] Matt. 5, 3.
[d] Luk. 6, 24.
Luke. 16, 24.
[e] Luk. 9, 58.
[f] Esai. 14, 12.
[g] Psal 11, 4.
[h] Ps. 104, 29.
[i] Ps. 119, 174
Psalm. 42, 1
[k] Ps. 50, 15.
Psal. 120, 1.
[l] Psal. 18, 1. 2.
[m] Phil. 2, 4.
[n] Eze. 28, 31 32
[o] Ps. 119, 67. 71.
[p] Wisd 3, 5. 6.
Iob. 7, 18.
Exo. 20, 18. 19 20
Deut. 13, 1. 2. 3.
Heb. 12, 3. 4. 5.
Acts. 14, 22.
[q] Rom. 8, verse, 35. 36, &c.
[r] Psal. 3, 1.
Psalm. 71, 1.

f Psal. 61, 1. my calamities and troubles f. For
Psal. 62, 7. without thee whatsoeuer I behold is
t Ps. 102, 24 al fraile and transitorie t.
25
26
27. For neither can freends profit u;
Malach. 3, 6 nor strong men, helpe x; nor wise
Heb. 1, 10. men, counsel wel y; nor learned
11. bookes comfort z; nor riches, saue a;
12. nor secret places, hide b; vnles thou
a Psa. 118, 8 be present, and helpe, strengthen,
9. comfort, instruct and keepe.
x 2. Mac. 15 For whatsoeuer seemes to belong
verse, 25. to the attainement of peace and feli-
26 citie, without thee is nothing, and
27. brings in deed no felicitie at al c.
Ps. 33, 16, 17 So that thou art the chiefest end d,
y Psal. 2, 1. the perfection of life, and the pro-
2, &c. foundnes of speech, in thee to trust a-
z 1. Co. 1, 20 boue al things is the chiefest com-
a Luk. 16, 24 fort of thy seruants.
b Psa. 127, 1
c Ps. 134, 29 On thee doo I looke e, in thee doo
Hos. 13, 10. I trust f, ô my God, and father of mer-
11. cie g.
d 1. Cor. 15.
verse, 28. Blesse, make my soule holie with
e Psal. 25, 1. celestial happines, that it maie be thy
f Psal. 31, 1. sacred habitation, and seate of eter-
Psal. 71, 1. nal glorie, a temple pure from al fil-
g 2. Cor. 1, 3 thines h, which may offend the eies
h 1. Co. 3, 16 of thy Maiestie.
17.
1. Cor. 6. 19. O Lord, according to the greatnes
20. of thy mercie, and according to the
i Psal. 51, 1. multitude of thy compassions i looke

vpon

vpon me; and heare the ſupplication of thy poore ſeruant [k], liuing far off a baniſhed man in a ſauage contrie [l].

Protect, and keepe the ſoule of thy poore ſeruant [m] among ſo manie dangers of this mortal life; and bring me by the conduction of thy fauor into the contrie of eternal glorie [n] through the waie of peace [o]: *Amen.*

k Pſal. 34, 6
l Gen. 47, 9. Heb. 11, 13. 14 15 16.
m Pſal. 71, 3.
n Reu. 21, 23
o Luk. 1, 79.

1. Tim. 1, 17.

Now vnto the king euerlaſting, immortal, inuiſible, vnto God onlie wiſe, be honor, and glorie for euer and euer,
Amen.

Certaine ſpecial praiers

contained in this Booke.

Vſe, if thou wilt

1. Praiſe God for his benefits, in the third booke. chap.6,page.121. chap.10,page.133. chap.12,page.137. chap.40,page.191. chap.47,page.213.

2. Confeſſe thine owne wickednes & Gods righteouſnes, in the third booke. cha.16,pag.147. cha.23,pag.160.

3. Praie vnto God, For

- a quiet conſcience, pag.178.
- grace to cal the benefits of God into mind, in the third booke, chap. 25, pag.167.
- grace to contemne the world, pag. 209.
- grace to doo the wil of God, in the 1.booke, chap. 19, pag.37.booke 3. chap. 18, pag.151,154.
- grace to hope in God, and to loue him aboue al things.booke 3. chap. 24, pag. 163.
- Gods heauenlie comfort. page.153,247.
- deliuerance out of troble, in the third booke, chap.

Vſe, if thou wilt praie vnto God,

- For
  - 35, pag. 185. chap. 51, pag. 220.
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This discourse is diuided into three parts or Bookes, the first whereof hath 25. chapters, whose contents be these.

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2 Against vaine glorie in spiritual things. 3.

3 Of true knowledge, or knowledge of the truth. 6

4 Wisedome must be vsed in al our dealings. 10.

5 How to read and studie the holie Scriptures with profit. 11.

6 That inordinate, and carnal affections must be mortified. 12.

7 Against vaine hope, and vaine glorie. 13.

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9 For obedience and subiection. 16.

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